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五十年記念

JULY, 1937

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The Spirit of Missions

THE REV. G. WARFIELD HOBBS, D.D., Editor
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Vol. CII

July, 1937

No. 7

CONTENTS

Japanese Church Anniversary Number

Frontispiece: Bishop Heaslett.....	306
Japanese Church Has Semi-Centennial.....	307
A Greeting from Our Presiding Bishop.....	<i>The Rt. Rev. James DeWolf Perry</i> 309
Opportunity Faces Church in Japan Today:	
The Expectant Japanese.....	<i>The Rt. Rev. S. H. Nichols</i> 310
Some Specific Needs.....	<i>The Rt. Rev. C. S. Reifsneider</i> 311
Eight Thousand Opportunities.....	<i>C. Gertrude Heywood</i> 313
Urgent Social Problems.....	<i>The Rev. J. Kenneth Morris</i> 314
Great Opportunity Ahead.....	<i>The Rt. Rev. N. H. Binsted</i> 316
Fifty Years of Nippon Sei Ko Kwai.....	<i>The Rev. Sadajiro Yanagihara</i> 317
Religious Trends in Japan Today.....	<i>The Rev. Lawrence Rose</i> 321
Spiritual Gains in the Forward Movement.....	<i>The Rev. Karl Morgan Block</i> 325
Pictorial Section	327
Christian Architecture in Japan.....	<i>J. Van Wie Bergamini</i> 331
Sanctuary: Nippon Sei Ko Kwai	334
Women Active in Japanese Church Life.....	<i>Enid D. Smith</i> 335
The Church's Interest in Social Service.....	<i>The Rev. Almon R. Pepper</i> 339
Tohoku Sunday Schools Give Anniversary Pageant.....	341
The Forward Movement	342

THE NATIONAL COUNCIL

The National Council.....	343	With Our Missionaries.....	348
DEPARTMENTS		Domestic Missions	349
Foreign Missions	347	Religious Education	350
Across the Secretary's Desk.....	347	AUXILIARIES	
		The Woman's Auxiliary.....	351

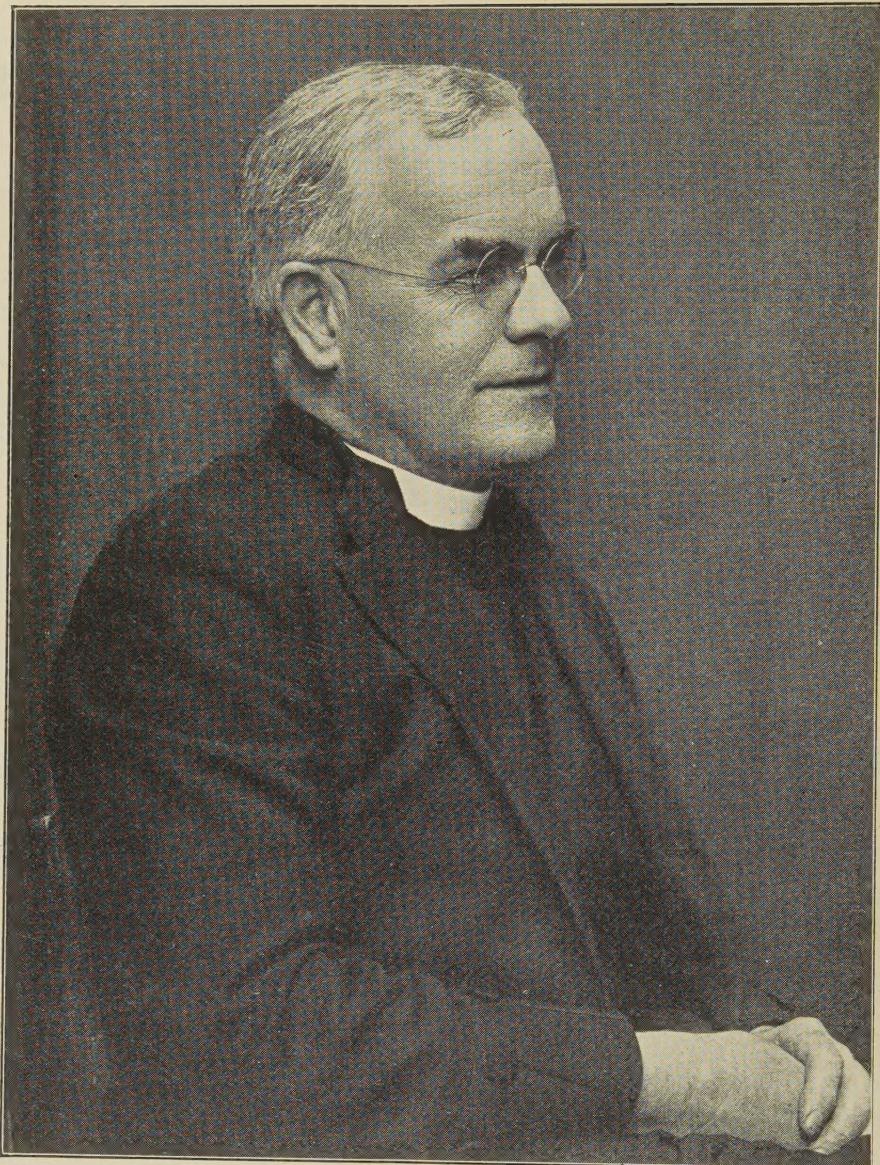
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Presiding Bishop of the Church in Japan,
the Rt. Rev. Samuel Heaslett, Bishop of
South Tokyo. Pictures of his episcopal
colleagues are shown on pages 318-20

The Spirit of Missions

VOL. CII, No. 7



JULY, 1937

Japanese Church Has Semi-Centennial

CHURCHES of India, China, Korea, and the United States each sent a Bishop to Japan for the fiftieth anniversary of the organization of the Nippon Sei Ko Kwai. They were Bishop Wood of Nagpur, Bishop Tsen of Honan, Bishop Cooper of Korea, and Bishop Tucker of Virginia.

The three-day celebration took place on the campus of St. Paul's University, Tokyo, April 28-30, with the Eucharist as the central feature on the second day, the birthday of the Emperor. The celebrant was the Presiding Bishop of the Japanese Church, the Rt. Rev. Samuel Heaslett, Bishop of South Tokyo. Conferences on the second and third days discussed such vital (and familiar) topics as Strengthening the Church's Sunday Schools, The Culture of Churchmen and Women, Church Finance, The State of the Church, Evangelism in the Future.

Two members of the first synod of 1887 participated in this Jubilee; one was the Bishop of Osaka, the Rt. Rev. P. Y. Naide. Present also were all the members, Japanese, English, and American, of the Japanese House of Bishops together with hundreds of Japanese clergy and laity representing the 340 congregations of the Nippon Sei Ko Kwai.

Even the roll call of the British Empire as heard over the radio from time to time is not so thrilling as the roll call of Bishops of the Anglican Communion who sent greetings to the Church in Japan. Nor are their words perfunctory. To read them as a whole and to see the Japanese Church reflected in their thoughts is to gain a more vivid sense of the Japanese

Church's potential influence in the world.

THE ARCHBISHOP OF CANTERBURY—"May I send the Nippon Sei Ko Kwai my own fervent personal blessing."

THE PRIMATE OF ALL CANADA, Archbishop Owen of Toronto, writes of plans to celebrate next September in Halifax the sesquicentennial of the consecration of the first Bishop of the Canadian Church, and hopes that Bishop Sasaki may come from Japan for that event. (Bishop Sasaki succeeded a Canadian Bishop in Mid-Japan.)

THE PRIMATE OF ALL IRELAND, Archbishop D'Arcy of Armagh—"When the brilliant genius of the people of Japan is won for the Gospel of Jesus Christ, there will most certainly follow a glorious illumination for the whole world of the Far East."

THE ARCHBISHOP OF DUBLIN, Dr. Gregg—"Your ardent national loyalty combined with a faithful service to Jesus Christ, your difficulties in regard to small and scattered bodies of believers, we know of these things and they are the subject of our prayers."

THE RT. REV. ARTHUR JOHN MACLEAN, Bishop of Moray, Ross, and Caithness, following the common custom of many Bishops to sign only their Christian names with the Latin name of their diocese, signed his message on behalf of the Episcopal Church in Scotland—"A. J. Moravien: Rossen: St. Caithanen." Incidentally this Church is the only one in the Anglican Communion which calls its chief pastor Primus.

THE SPIRIT OF MISSIONS

THE RT. REV. E. ARTHUR DUNN, Bishop of British Honduras, who became Archbishop of the West Indies upon Archbishop Hutson's death last fall—"It was most fortunate that the men who guided the destiny of the Anglican Communion in Japan in 1887 had the vision to see that they were planting the Catholic Church in a foreign country and did not perpetuate the title of the Churches to which they owed their origin. . . . In the new duties to which I have been called as Archbishop of the Province of the West Indies, I shall be most grateful if I can be remembered in prayer by the great Church of Japan."

THE PRIMATE OF AUSTRALIA AND TASMANIA, Archbishop LeFanu of Perth, sent the greetings of the Church in Australia to its not so distant Oriental neighbor.

THE RT. REV. HOWARD W. K. MOWLL, Archbishop of Sydney, formerly a Bishop in Western China, transmitted the congratulations of his Synod and recalled Bishop Matsui's recent visit to celebrate the hundredth anniversary of Australia's first Bishop.

ARCHBISHOP AVERILL of New Zealand—"We are fully conscious that the influence of your Church in Japan is out of all proportion to your numerical strength and we hope and believe that God has a great purpose for the Nippon Sei Ko Kwai to accomplish in the evangelization of Japan."

BISHOP THOMAS of the Diocese of Adelaide in South Central Australia recalls the closer tie created by Bishop Matsui's visit to the diocese last year.

ARCHBISHOP PHELPS of Capetown (South Africa)—"The objects which we have at heart are the same as those which you prize. It is an encouragement to us to know that you are so courageously attempting the work which will bring greater glory to our Lord."

JOHN ACCRA, the Rt. Rev. John Orfeur Aglionby, as nephew and godson of Bishop Bickersteth, second Bishop of South Tokyo, claims special kinship between Japan and his own Diocese of

Accra in the Gold Coast Colony of West Africa.

BISHOP GWYNNE of Egypt and the Sudan—"Here we have large numbers of members of the ancient Eastern Churches who for centuries have been under the persecution of their Moslem masters. The inspiration of seeing young African Churches springing up in the Southern Sudan and Uganda has been a great joy." He expresses his gratitude for the virility of the small Church in Japan, "producing remarkable personalities in Christ and having a far greater influence in the formation of the new Japan than its numbers warrant."

BISHOP GRAHAM BROWN of Jerusalem, whose parents were missionaries in China, speaks of the presence within his diocese of "the pathetic remnants of the once great missionary Church of the Assyrians who as early as the seventh century blazed a trail for Christian missions across Asia, and though they did not reach Japan, are regarded as the true pioneers in the Far East."

Stretching from Portugal to the Caspian Sea, the Anglican Diocese of Gibraltar occupies Bishop Buxton, who sends his greetings from that crossroads of the world.

THE BISHOP IN IRAN, Dr. Thompson, sent word to each of his churches of the gathering in Tokyo, in order that the whole of the Episcopal Church in Iran might join at that time in prayer for the Church in Japan.

THE DIOCESE OF LABUAN AND SARAWAK is next neighbor but one to Japan on the southwest, the Philippines lying between. The Rt. Rev. Noel Hudson writes that his own recent visit to Japan gives him a fuller insight into the many and grave problems confronting the Nippon Sei Ko Kwai.

BISHOP MOSHER, a missionary in China for years before he became Bishop of the Philippine Islands, writes that when he arrived in China forty years ago, the Japanese Church had already had its national organization for ten years. "It

is a matter for encouragement and hope that a truly national and indigenous Church could be established in so short a time."

BISHOP IN THE ARGENTINE AND EASTERN SOUTH AMERICA, Bishop Every writes of his special admiration for the Japanese Episcopal Mission in Brazil, "a wonderful work, all due, humanly speaking, to the Japanese presbyter, the Rev. J. Y. Ito."

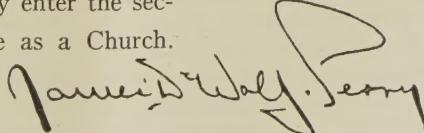
BISHOP WELLER of the Falkland Islands recalls his contacts with Japanese seamen and adds his greetings and prayers to the strands that now have bound the Japanese Church to the Church in all the world.

A BIG MOMENT came on the closing day when the Rt. Rev. Philip Lindel Tsen, representing China brought the warm greetings of the sister autonomous Church of the Orient. He was to have flown to Shanghai direct from the Chinese Church's General Synod meeting in Foochow to board the *Nagasaki Maru* which

would have landed him in Japan in time to reach Tokyo for the opening service, but bad weather delayed the plane. The next ship was the *President Jefferson* which landed him in Kobe late on April 29. He arrived in Tokyo early on the closing day. All present felt the dramatic significance of a Chinese Bishop speaking on behalf of an independent branch of the Anglican Communion to another independent Oriental Church. Within the memory of many of those in the great gathering there was no independent Anglican Church in China, there was no independent Anglican Church in Japan. Very appropriately Bishop Tsen brought out the thought in his address that there is no Japanese Catholic Church nor Chinese Catholic Church, but there is a Holy Catholic Church in China, there is a Holy Catholic Church in Japan and that by their very nature they are simply parts of the Holy Catholic Church of the world which exists solely to propagate the love which can make all races units in the love of God.

A Greeting from Our Presiding Bishop

EIGHTY YEARS AGO the foundation of an American Church Mission was laid in Japan. It was a brave venture! Thirty years later the mission had become a branch of our communion, supported by the Church in the United States, Canada, and England. This year the Nippon Sei Ko Kwai celebrates its semi-centennial. Fostered still by its spiritual sponsors, sanctioned by the Empire the confidence of which it has won, the Church in Japan has become a blessing both to its own people and to Christendom. We give thanks to Almighty God for the example of faith and courage by Japanese Churchmen. We welcome the continued opportunity to have part in their ministry and we bid them Godspeed as they enter the second half-century of their life as a Church.



Opportunity Faces Church in Japan Today

American Bishops and other missionaries appraise the present Christian situation and voice their hopes for advance in days ahead

Colonel Charles A. Lindbergh in a recent letter commenting on anniversary celebrations wrote, "The past should not be turned into an obligation for the future . . . the past should be used to simplify rather than to complicate our lives. At this time especially there are too many serious problems which require concentrated attention to justify our spending very much time celebrating the accomplishments of another period."

The recent observance of the fiftieth anniversary of the founding of the Japanese Church seems to have been animated by this spirit. While the Church today is aware of the great men and events of the past half-century, and wishes to do them honor, it also realizes the problems and opportunities now at hand and utilizes the significant occasion of a jubilee celebration to pause and to look ahead. In the following brief articles our Bishops and other missionaries in Japan have written of the opportunities awaiting the Japanese Church in its second half-century of life.

THE EXPECTANT JAPANESE
By the Rt. Rev. S. H. Nichols, S.T.D.
Bishop of Kyoto

MULTITUDES IN Japan are regarding the Christian Church with expectancy. The exact cast of their thoughts varies much as to direction and degree, and are mostly inarticulate, as are their thoughts in many other matters. Nevertheless, there is a general idea that in Christian truth and living there is something that it were well to have.

Why inarticulate? Here as in all the world the human soul is slow to recognize and avow its own shortcomings and its dependence on God. A glance at the peculiarly Japanese aspects of that fundamental problem reveals that in Japan

today people are non-committal largely because Christianity appears to many to be in direct antithesis to the essence of Japanese national structure.

The content of Christian teaching is strikingly different from the religious traditions antedating it in Japan (see page 321). Intimate knowledge of these traditions rarely wins over an informed Christian, but it always reveals likenesses to the Christian faith. Our firm conviction that Jesus, the author and perfector of the faith, is the "only begotten Son of the Father" establishes our belief that His teaching is unfailingly true and is our sure guide to full and final truth. Our deep respect for the people of Japan assures us that in religion, as in all walks of life, they are eager seekers after truth. Like ourselves they need the truth in order to bring to full fruition their very great potentialities. Their minds and hearts are open; therein is the Church's supreme opportunity.

How can this truth be communicated to the people of Japan? It is easy to think that it must be spread by the establishment of churches and other Christian institutions. Those are necessary and potent, but only when they are manned by individual disciples of Christ, full to overflowing with His truth transformed into living, loving power. A review of the history of missions proves this, for in every instance the coming of a Christian is the beginning of the mission. At the earliest possible moment the individual invites children and adults in groups, and follows some systematic line of instruction. Usually such opportunities can be secured. But whether those meetings continue, and whether the desired results are achieved, depends wholly upon the reality of the Christian faith and character of that missionary person.

Miss Helen Skiles of the House of the Holy Light, Kyoto, reports that a child in her kindergarten was taken out by an old Buddhist grandmother and placed in a secular kindergarten. Shortly after the same Buddhist grandmother returned the child to the Christian kindergarten saying that after all "the kindergarten with the cross on it is best."

Or again, a student taken ill and obliged to give up his university work for months, writes that during his enforced quiet he learned one thing: that one must be religious. "One can walk in the darkness without a light, but only for a short distance. One who has no shining light in his heart, is very unhappy." Doubtless in the silence of those months God, Himself, had touched his heart, but beyond doubt the fact that he turned to the Church in search for that light proves that somewhere, sometime he had known a Christian person in whom that light of confidence and peace and ever renewed strength shone for him.

Such facts as these are the core of the Church's work. In order to reach new groups it multiplies types of institutions: Sunday schools, kindergartens, day schools, university, clinics, hospitals. Again, though we cannot hope to carry the message and ministry of Christ to every nook of the nation, we are bound to try to establish such centers of Christian influence at strategic intervals throughout the length and breadth of the Empire.

These particular days are said to be hard days for the extension of the Church in Japan. There is truth in that statement, but my contact with numerous individuals day by day convinces me that for the sincerely presented truly Christian message and call there is welcome, even a large demand today. The difficulties which beset us, if viewed in faith, should not check, but should rather stimulate and increase the efforts we make to bring Christ's good influence and His saving power to the people of Japan.

Viewed from the standpoint of expenditures made by the Church in America the work has been greatly extended; viewed

from the standpoint of the area and the population and the need of the people of Japan, it has only well begun. Multitudes in the cities and scattered multitudes all through the countryside have not yet heard of Christ and of His Spirit. Both missionary forces and Japanese clergy and laity are awakening to the need of these as yet untouched multitudes. Let us first deepen our own personal faith and devotion, and then let us plan for the occupation of those untouched areas, and let us seek for the material means to go forward with Christ's work.

SOME SPECIFIC NEEDS

*By the Rt. Rev. C. S. Reitsnider, D.D.
Bishop of North Tokyo*

THE PLACE AND need for an indigenous Christianity in Japan is generally recognized by the whole nation. When I say an "indigenous Christianity" I mean a Christianity that will permit of a national expression of religious needs so phrased that it will depict truly the spontaneous spiritual reactions to the foundational facts and basic truths of Christianity by the Japanese Church. To paraphrase Stanley Jones, "a Christ of the Japanese road" is necessary if Christianity is to become the vehicle by which this people is to become an integral part of the Kingdom of God; and the Way of the Christ, the accepted way of approach to the Heavenly Father.

In Japan today everything points to the truth of this statement. Christianity's influence would be tremendously augmented were it not that it is felt to be Western and hence alien to the new nationalism, that it is therefore incapable of giving true expression to the ethical and religious impulses of the Empire.

There is but one way by which this misapprehension and misconception can be corrected, that is to educate and build up strong, well-equipped Japanese leaders, thoroughly acquainted with Christian truth and tradition; and enable them through sympathetic coöperation and financial assistance to interpret Christianity to their own people in accordance with their own spiritual needs and culture.

THE SPIRIT OF MISSIONS



CHURCH CARES FOR CHILDREN

Baby clinics at St. Barnabas' Hospital, Osaka, St. Luke's, Tokyo, and elsewhere use modern preventive medicine to interpret Christ's love

To do this the Church in the West will have to make far greater sacrifices than it has in the past. If we of the West would have the Christ become the Chief Cornerstone of the Japanese Empire, we must subordinate ourselves and our wealth to the realization of Christ's claim to the allegiance of the Japanese people through His chosen instruments, Japanese Christian leaders, a reconsecration of ourselves and of our means to God that He may work His purpose out in His own way through other instruments than ourselves and in other ways than those that have given us our Heavenly Vision—a far harder sacrifice than to perpetuate and pass on unchanged our own methods, reactions and way of approach to the Beatific Vision, an experience by each of us of St. Peter's vision at Joppa.

Here are some concrete examples of opportunities and needs facing the Church in Japan today:

1. A larger missionary personnel to speed up this indigenous Christianity. The Diocese of North Tokyo, for example, needs priests, women missionaries as teachers and evangelists, and missionary doctors.

2. A stronger and better equipped

Christian university of a caliber to attract the best Japanese youth (who now go to universities more adequately endowed and equipped), to be molded educationally and spiritually into strong Christian leaders well qualified to interpret Christ and His message to the Japanese people.

3. As an outgrowth and development of the evangelistic effort of the past two years in preparation for the fiftieth anniversary of the Nippon Sei Ko Kwai, and to conserve the opportunities made for a Christian demonstration by the celebration of the semi-centennial, a definite Forward Movement should be launched.

4. Village and rural evangelism is urgent in the many small villages and towns from five to twenty thousand inhabitants where the Gospel is preached by no Christian communion. From Satte and Kiryu, where the Church has small and inadequately equipped plants small beginnings have been made to reach these outlying towns and villages. At Koga, near Satte, there is a large Sunday school and eighteen enquirers, another Sunday school is in a large farmhouse belonging to one of the Christians. Eight other opportunities to establish regular services in the surrounding districts wait upon the necessary means. Near Shimodate there are similar opportunities; at Isezaki, near Kiryu, there are five communicants, many interested townpeople and a catechist ready and anxious to take up work there but the means to finance this God-given opportunity are lacking. There are five other villages in that vicinity where the people are ready and eager for the Gospel, and no Christian body at hand to respond.

An interesting development of rural evangelism was made possible at Onabake through the gifts of a New England Bishop and other friends. Farm land was bought and is being worked collectively. A school was built where night classes are held and where an institute of rural evangelism is to be held four times a year. For more than twenty years, there was a little church here, erected out in the fields on land given by the farmers themselves, and for which they contributed the entire

OPPORTUNITY FACES CHURCH IN JAPAN TODAY

cost. Four years ago a resident catechist (now a deacon), was sent to them and a very enthusiastic priest visits them twice a month. It is the custom of these Christians to meet for worship and God's blessing upon their tools and their labors before going to the fields. They are those who, by their collective labors on the new farm land expect by the blessing of God to realize funds for the spread of the Gospel in their immediate neighborhood. This young deacon, his wife and two children, need a decent rectory. Their present home is on low lying ground surrounded by water after heavy rains and only one foot above the soil—an abandoned farmhouse obtainable at a rental of two dollars a month, the only place available.

5. The material fabric of the mission has so deteriorated under the Emergency Schedule under which the Church's work in Japan has operated for the past three years that it is impossible to mention individual needs. But everywhere rectories, churches, and other buildings are imperative wants if the Church in Japan is to meet its very real opportunities as it moves forward into its second half-century of witness for Christ.

EIGHT THOUSAND OPPORTUNITIES

*By C. Gertrude Heywood
St. Margaret's School, Tokyo*

MORE THAN eight thousand opportunities are confronting the Church in Japan today in its educational work. That is the approximate number of students in the schools of all grades connected with the Church. There are also the opportunities open to these institutions as institutions: to set high standards educationally, to maintain an impeccable moral standard, to diffuse the spiritual light of the Christian Gospel. The Church has been facing these opportunities throughout the years and the story of how they have been met cannot be told here. The Church at home has had a large part in this work. Perhaps the financial aid given comes first to mind. It has been great but far greater has been the help in personnel which in-



MISS HELEN SKILES

With Mrs. Nakagawa one of the first Christians in the community near the House of the Holy Light

cludes not only the missionaries but also the Japanese sent abroad for training. Executives, professors, teachers, religious workers, have been supplied and trained by the Church at home.

What is needed in the future to meet these opportunities? In material equipment it should be the aim of every institution now receiving financial aid from abroad, gradually to relinquish it. "The Church should take over the responsibilities as they are relinquished by the foreign organizations."* In personnel the Church needs men and women of high caliber, well-trained in the field of education. Whether Westerners are needed any longer is a much debated question with Japanese and foreigners arguing on both sides. Practically all are agreed that the positions of leadership should be occupied by Japanese; ". . . an effort should be made to bring every school under definite and aggressive Christian Japanese leadership."* There are other ways, however, in which the Westerner can make valuable contributions. He can help in keeping the school up to a high standard educationally, he can help to uphold the high moral standard of the

*Japan Christian Quarterly, Winter, '37.

THE SPIRIT OF MISSIONS



AT ST. MARGARET'S

The Church's schools in Japan, with their eight thousand pupils present a unique opportunity to diffuse the Gospel

institution, and above all he can be of assistance in definite religious work.

The importance of the opportunity offered the Church through these institutions and their students is emphasized by an ever increasing realization of Government authorities that education without religion is inadequate and even dangerous. "In 1898 the Educational Department issued the notorious instruction No. 12." This forbade "the teaching of religion or the performance of religious rites" in all schools under Government regulations. "Educators not only became indifferent to religion but also despised it and regarded it as dangerous to real education." A reaction set in in 1913 and "in 1924 the Government invited representatives of the three religions (Shinto, Buddhism, Christianity) to a conference to discuss the problem of the guidance of thought." In 1936 a representative of the Department of Education speaking to a conference of the Christian Educational Association, "not only emphasized the importance of the religious nurture of pupils but encouraged the schools to endeavor to lead them into definite religious faiths."*

*Quotations translated from series of articles in "Shukyo Kyoiku," (Religious Education).

Surely if non- or even anti-religious Government officials can see the need of leading the youth of the country to a religious faith, the Church cannot be blind to this great opportunity. To meet this opportunity the Church needs many men and women of whatever race or country: "neither Greek nor Jew," neither Japanese nor Westerner, but men and women of the Kingdom of God, men and women whose faith is not a bed of ashes nor smoldering embers, but a flame of fire that will light the same faith in the hearts of the youth in the schools.

URGENT SOCIAL PROBLEMS

*By the Rev. J. Kenneth Morris
Church of the Resurrection, Kyoto*

AS THE CHURCH in Japan becomes more and more indigenous, opportunities arise for the Church to take a more aggressive attitude, and to have a positive policy in regard to political, social, and economic problems.

Already individual churches have fine opportunities to deal with local social problems. There is, for example, a great deal of interest in Japan in public health and the Church can make a very constructive contribution here by operating small but efficient public health centers. A sympathetic doctor, who will volunteer his services, an employed Christian public health nurse, and fifty dollars in equipment is all that is necessary. There is little need or place in the churches for the old type of Biblewoman; trained Christian nurses can do far more for the Church and community.

In rural work the Church is weak for lack of pioneers. Except for the work at Onabake (see page 312). I know of no rural work in the Nippon Sei Ko Kwai that is dealing adequately with the farmer and his problems, or that provides a community center that touches the farmer in his every day social and economic life. Missionaries with training and financial backing are greatly needed in developing rural work. It is perhaps the greatest weakness in the Church's work in Japan.

OPPORTUNITY FACES CHURCH IN JAPAN TODAY

In the city churches social work is very limited. There is practically no city mission work, work among industrial groups, prisons, city hospitals. It generally centers about a kindergarten, which, of course, seldom amounts to social work. Kindergartens for the poor are rare. The typical attitude is reflected by a church in Kyoto City opposite the licensed district that makes no attempt to deal with that problem or the people involved. Generally speaking the Church in Japan is indifferent to social and economic problems, and her leaders lack the training and courage to tackle them. It is hoped that the seminary, which is the Church's most strategic center, will soon equip men to deal effectively with the problems of present-day Japan.

To quote a few statistics there are in the Nippon Sei Ko Kwai fifty-seven kindergartens with nearly two thousand pupils enrolled; several day nurseries; a large orphanage; several dispensaries, clinics, and hospitals. No amount of praise is sufficient in extolling the work for lepers at Kusatsu and Kumamoto, and the service rendered by St. Luke's International Medical Center, Tokyo. Last year St. Luke's handled more than 300,000 cases. The Church can be justly proud of these outstanding achievements of the Christian missionary movement in

attempting to alleviate human suffering. If further institutional work is to be done, there is no greater need than in the field of tuberculosis. The Canadian Church supports a small sanatorium, but another is greatly needed. In Kyoto, the Church of the Resurrection has plans for a tuberculosis clinic and sanatorium, and it is hoped that funds soon will be available for this project. Tuberculosis in Japan is said to be three times more prevalent than in America; among the working classes it is estimated that one in three is afflicted.

There is really no limit to what the Church could do in Japan along the lines of social welfare provided there were men and money available. There awaits whole-hearted coöperation on the part of Government officials and various Japanese welfare foundations. The Japanese people and especially the Government officials appreciate what the Christian missionary movement has done for their country. There is no better guarantee of peace between America and Japan than the Christian missionary movement. American Christians have sent and are still sending millions of dollars annually to Japan as an expression of their love and respect for the Japanese people; and in an effort to share with them our most treasured heritage—our Christian faith.



ST. AGNES' SCHOOL, KYOTO, AT ITS 1937 GRADUATION CEREMONIES

To meet its educational opportunity in Japan today the Church needs men and women of the Kingdom of God whose faith is a flame of fire that will light the same faith in the hearts of the youth in the schools

THE SPIRIT OF MISSIONS

The Japanese appreciate this and the spirit that prompts it. In spite of military propaganda on both sides of the Pacific, I believe, after spending twelve years in Japan, that America has no better friend than the people of Japan. Those who go there to serve in the true spirit of Christ will find a warm welcome, and those who give to advance Christian work in that country will receive their gifts back a hundredfold in the joy and satisfaction of having helped a great people solve in a Christian way their national, social, and economic problems.

GREAT OPPORTUNITY AHEAD

By the Rt. Rev. N. H. Binsted, D.D.
Bishop of the Tohoku

CHRISTIANITY STANDS in this Golden Jubilee Year of the Nippon Sei Ko Kwai at the threshold of its greatest opportunities, with the days of persecution and misunderstandings behind it, governmental and popular prejudice overcome, commanding the respect and admiration of all classes of men within the Empire, ranking in the minds of Government officials and common people alike with its two ancient rivals, Shinto and Buddhism, as one of the three great religions of the Empire.

The work in the hundreds of semi-self-supporting churches must be pushed forward with greater vigor until they become real centers of spiritual activity, not only for their immediate neighborhoods but for the surrounding countrysides. This is a slow and difficult task, because of the annual efflux of Christians from the smaller towns and country to the great centers of population. Then, too, the churches in these centers must integrate themselves more firmly into the social and civic life of the community, making their influence felt in a much wider sphere than at present. This can only be done gradually as the churches grow in numbers and prestige, and as the influence of the

Christian lives of the members is able to make itself felt.

The rural communities and the tens of thousands of coastal fishing villages must be claimed for Christ and His Church, which is a task so vast that it must wait until the Japanese Church can undertake a wise and comprehensive program of rural evangelism, but in the meantime rural evangelistic demonstration and training centers must be opened and supported by the home Churches, until such enterprises become self-supporting. Worthy beginnings have been made in this direction, as in Isoyama (see THE SPIRIT OF MISSIONS, May, 1936, p. 201, and May, 1937, p. 239).

The missionary forces in Japan now work with and through the native Church for the building up of God's Kingdom. But the assets of the native Church, which must never be confused with the wealth of the Empire, are still meager as compared with the assets of the Mother Churches and in proportion to the task to be accomplished. They represent, however, a spirit of self-sacrifice which is perhaps unparalleled in any other part of Christendom. Continued generous support and coöperation of the home Churches is still imperative if the gains already made are to be held and the work pushed forward with that vigor which the Glory of God and the salvation of His people demands.

"First the seed, then the ear, then the full corn in the ear." This is the law of development as described by Christ. As the wise farmer will not relinquish his effort until he sees the full corn appearing in the ear, so we as followers of the Christ must not diminish our efforts at this crucial period in the life of the Nippon Sei Ko Kwai when the supreme efforts of consecrated men and women, who devoted their lives to the establishment of this indigenous branch of the Catholic Church, are beginning to show glorious signs of fruition.

Several regular features—Read a Book, Why Missions?, and The Coöperating Agencies—omitted from this issue to give the utmost space possible to the Japanese Church Jubilee, will appear as usual in the August number.

Fifty Years of Nippon Sei Ko Kwai

Church in Japan reviews progress of the Gospel since first missionary began his work in 1859 and looks forward to full self-support

By the Rev. Sadajiro Yanagihara

Rector, St. John's Church, Osaka, Japan

THIS YEAR is the fiftieth anniversary of the founding of the Nippon Sei Ko Kwai (the Church in Japan) as a constitutional and self-legislating body, but seventy-eight years have passed since Channing Moore Williams first landed at Nagasaki, then the only open door of Old Japan, and found signboards everywhere saying, "Nobody is permitted to believe in Christianity, the evil religion." Death was the penalty for disobedience. Now, seventy-eight years later, Nippon Sei Ko Kwai has an active membership of 27,871 Christians, with a total of 43,490 people on its roll. The total number of Christians in all communions in Japan is 304,694.

The history of the Nippon Sei Ko Kwai divides itself into three periods each marked by an epoch-making event:

1. The period of preparation, marked by the arrival of the first missionary in 1859.

2. The beginning of a national Church, marked by the organization of Nippon Sei Ko Kwai in 1887.

3. The period of intensive development, marked by the erection of two native dioceses, Tokyo and Osaka, and the consecration of two Japanese Bishops in 1923.

THE PERIOD OF PREPARATION

FOR THE FIRST ten years, the Rev. C. M. Williams was actually the only representative of the Church in Japan, for the Rev. John Liggins and other early missionaries did not stay any length of time. Politically those days were a time of great struggle. The restoration of the Emperor, after the Shogunate in old Japan, took place in 1868.

The restoration was followed in 1872-73 by a most significant event: the abolition throughout the Empire of the anti-Christian notice boards. Until then no missionary could openly carry on evangelistic work. This is not the place to relate in detail the events which led to the prohibition of Christianity in Japan, but, briefly, the story is this. In the sixteenth century Francis Xavier and other missionaries of the Roman Church preached with great success. Then Hideyoshi, a military dictator, and his successor, Ieyasu, fearing the political interference of the Portuguese in the affairs of Japan, determined to root out the Christians. The dictators were encouraged by the jealous Buddhist priests and for more than two hundred years the prohibitory edicts proclaimed that anyone who declared himself a Christian would be executed.

Fifteen years after Channing Moore Williams had come to Japan, the anti-Christian signboards were abolished and the proscription removed. Naturally Christian work received a great impetus, evidenced by an influx of more missionaries from America and England.

During this period of preparation the various mission bodies worked independently, without any coördination. The Episcopal Church, the first non-Roman body to send missionaries to Japan, was followed in 1869 by workers of the Church Missionary Society of England, and when the edict boards were removed the Society for the Propagation of the Gospel sent its first representatives. Ten years later the Church of England sent out Bishop Poole, who was obliged to withdraw after a short ten months' stay.

THE SPIRIT OF MISSIONS

He was followed in 1886 by the Rt. Rev. Edward Bickersteth. At this time Bishop Williams, consecrated twenty years earlier, was beginning to think of retirement.

Each of these groups had several centers of work. The missionaries worked hard in making converts so that by the end of this period there were four large Church centers: Osaka, Tokyo, Hakodate, and Kumamoto. In 1886 there were in:

Tokyo	6 churches with 474 members
Osaka	7 churches with 431 members
Kumamoto	4 churches with 235 members
Hakodate	1 church with 53 members
Total	20 churches 1193 members

This period witnessed the opening of schools. In 1874 Bishop Williams began a school with five pupils in Tokyo, the beginning of the present St. Paul's University, which today, after sixty-three years of service to Japanese youth, is one of the six great universities in Tokyo with 1,477 students. Its graduates number 2,224. St. Paul's Middle School has 550 pupils and 3,039 graduates. St. Margaret's School and St. Agnes' School begun by the American Church Mission, Momoyama Middle School and Poole Girls' School of C.M.S., were started and have made a notable contribution to the training of young Japanese Christian women.

THE BEGINNINGS

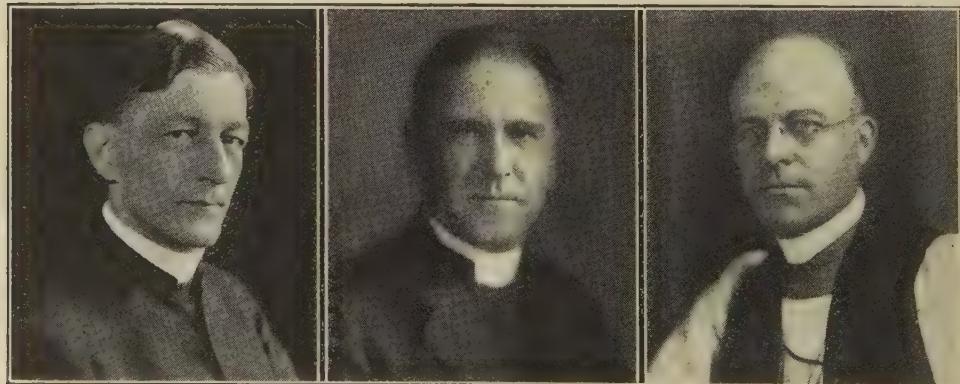
THE SECOND PERIOD in the history of the Nippon Sei Ko Kwai begins with the General Synod, held, in 1887, in Holy Trinity Theological School, Osaka.

Until that year the work had been entirely in the hands of the individual missions—American Church Mission, C.M.S., and S.P.G., to which was added later a worker from the Canadian Church Missionary Society. Previously the Canadian Church had contributed to the support of the English Missions.

In 1886, the English and American missionaries joined in a conference to consider a General Synod for the Church in Japan. After this meeting, Bishop Williams and Bishop Bickersteth drafted a proposed Constitution and Canons. This draft was ratified at the first Synod attended by two Bishops (one English, one American), eighteen missionaries, and fifty-two Japanese, making a total of seventy-two persons. Two years later, Japan itself adopted a modern political constitution, by which religious freedom was legally decreed.

In succeeding Synods, of which that in 1935 was the eighteenth, the organization of the Church was gradually elaborated and completed.

At the first Synod there were present only three Japanese clergy, all deacons. The Synod of 1935 included ten Bishops



AMERICAN MEMBERS OF THE JAPANESE HOUSE OF BISHOPS

The Rt. Rev. C. S. Reifsnyder, (left), Bishop of North Tokyo since 1935, was for the preceding decade the Suffragan Bishop and hence the senior of the American group. The Rt. Rev. Norman H. Binsted became the first Bishop of the Tohoku in 1928, and the Rt. Rev. Shirley H. Nichols (right) was consecrated Bishop of Kyoto in 1926.

FIFTY YEARS OF NIPPON SEI KO KWAI

of whom three were Japanese, 197 priests and thirty deacons, besides sixty-seven catechists and 132 women workers, working in 254 churches.

At the time of the first Synod, there were just four centers of work, without any diocesan organization. In 1894 North Tokyo, South Tokyo, Kyoto, Osaka, Kumamoto, and Hakodate Dioceses, were created. In 1913 the Mid-Japan diocese was made; in 1920 the Tohoku was separated from North Tokyo.

The 1922 statistics show:

Baptized persons on the roll.....	30,058
Baptized persons (active).....	20,238
Total contributions.....	¥181,790.03

In this period the Prayer Book and Church Hymn Book were made available in Japanese. As early as 1878, fifteen missionaries from the three societies, under the leadership of Bishop Williams and Bishop Barden of Hongkong, held a conference and set up a committee for the translation of the Order of Holy Communion, the Ministration of Holy Baptism, the Order of Confirmation, and the Catechism; hitherto only Morning and Evening Prayer and the Litany had been translated. Finally, in 1883 the completed translation of the Prayer Book was published; but there was still much discussion of it before the final authorized book incorporating features of both the English and American service books was issued. The 1891 Synod, especially, de-

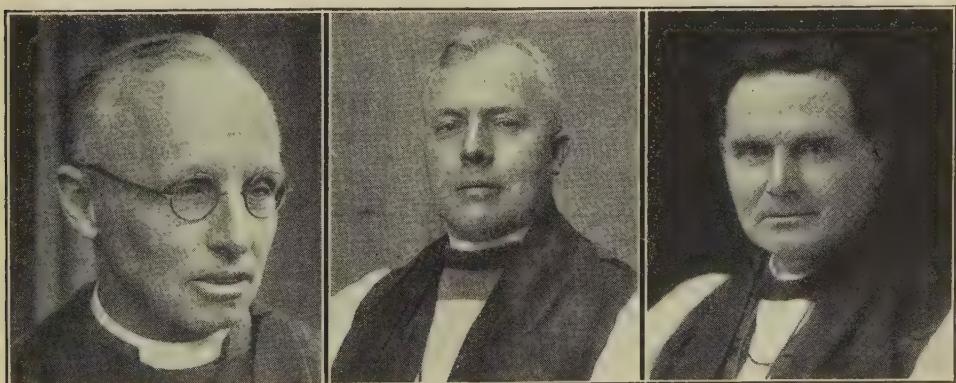
voted much time and trouble to this question and as a result of their labors, the authorized book was at last issued in 1895. This was revised in 1915 and is to all intents and purposes the book now in use.

It was at about this time also (1901) that the authorized Hymnal for the whole Sei Ko Kwai was first issued. Until then there had been a number of private hymnals and collections of hymns in use. This hymnal was revised in 1922 and is the present *Hymns New and Old*.

The first Synod started a missionary society for the conversion of Japanese in the homeland. This work was soon extended to include Japanese living in Formosa and in Manchukuo. About ten thousand yen is devoted annually to this work, in addition to three thousand yen raised by the Woman's Auxiliary (see page 335).

The support of a native episcopate early received attention and a fund established for this purpose.

Prior to 1911 the training of ordinands had been done separately by the several missions, but in that year these training schools were merged to form the Central Theological College in Ikebukuro, Tokyo. The necessary funds were a gift from the Pan-Anglican Conference. The college now has twenty-seven students and 152 living graduates, most of whom are actively exercising their ministry.



Press Portrait Bureau

ENGLISH MEMBERS OF THE JAPANESE HOUSE OF BISHOPS

The senior Bishop in Japan is the Rt. Rev. Samuel Heaslett (see page 306). His English colleagues are the Rt. Rev. J. C. Mann (left) consecrated Bishop of Kyushu in 1935, the Rt. Rev. Basil Simpson, (center) Bishop of Kobe since 1925, and the Rt. Rev. Gordon Walsh, (right) Bishop of Hokkaido since 1927.

THE SPIRIT OF MISSIONS

PERIOD OF DEVELOPMENT

AT THE FOURTEENTH Synod held in Tokyo in May, 1923, the Dioceses of Tokyo and Osaka were erected and Japanese elected as Bishops. These dioceses were separated from the existing Dioceses of North Tokyo with an American Bishop, and South Tokyo under English leadership, and the Diocese of Osaka with an English Bishop and Kyoto with an American. The remainder of the original Osaka Diocese was renamed Kobe and continued under English leadership.

In December, 1923, representative Bishops from the two mother Churches in America and England consecrated the two Japanese Bishops-elect, the Rev. S. Motoda for Tokyo and the Rev. J. Y. Naide for Osaka. The preceding September the great Tokyo earthquake and fire had brought devastating losses to all, including the Church. In spite of this set-back, the plans for the new Tokyo diocese went forward as planned.

The building of the Diocese of Tokyo out of the ruins of the earthquake was a stupendous task. Without doubt this contributed to the early death, in 1928, of Bishop Motoda. He was succeeded by the Rt. Rev. P. Y. Matsui, the present diocesan.

A few facts and figures will show the present trend of events:

1. In 1923 the total number of active

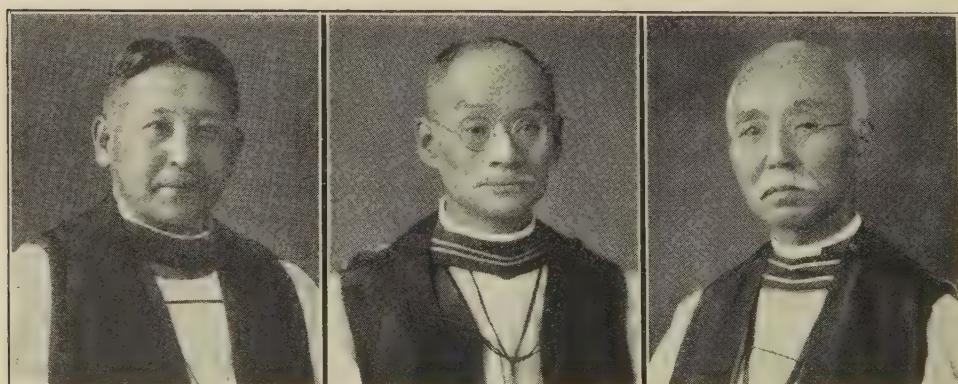
Christians in the two Dioceses of Tokyo and Osaka was 6,489. By 1935, the number had grown to 9,632; an increase of forty-eight per cent during the twelve years under Japanese leadership. Active Christians in the other eight dioceses during these years increased from 13,737 in 1923 to 18,239; a thirty-three per cent growth.

These figures indicate two things: first, that the advance of the Church has been more rapid in the big cities, and secondly, that the fact of having Japanese Bishops seems to have called out greater efforts.

2. The contributions of Christians for the Church's work were:

	TOKYO AND OSAKA	REST OF JAPAN
1923.....	¥66,536.16	¥100,773.59
1935.....	¥76,252.81	¥121,130.69

This shows an increase of fifteen per cent in the case of the independent Japanese dioceses, and twenty per cent in the others. The meaning seems to be that the two dioceses under Japanese leadership by their special efforts to achieve self-support exhausted their strength and consequently show a rather small advance in contributions since. On the other hand, in the dioceses receiving aid from abroad, partly owing to the financial difficulties of the older Churches and the consequent education toward Japanese self-support, the advance in contributions is proportionally large.



JAPANESE MEMBERS OF THE HOUSE OF BISHOPS

The Rt. Rev. P. S. Sasaki (left), Bishop of Mid-Japan since 1935, is the head of a diocese for which the Church in Canada assumes responsibility. The Rt. Rev. J. Y. Naide (center), Bishop of Osaka since 1923, is the senior Japanese diocesan. The Rt. Rev. P. Y. Matsui (right), the second Japanese Bishop of Tokyo, was consecrated in 1928.

Religious Trends in Japan Today

Survey of the more vital non-Christian religions reveals every grade from the most rudimentary to the most highly developed

By the Rev. Lawrence Rose

Central Theological School, Tokyo, Japan

To give an adequate account of religion in Japan today would be a tremendous undertaking. For since the eyes of man first opened wide in awe and wonder at the world which is his home and he began to sense intimations of spirit and deity behind things, that particular response of man which we call religion has taken a multitude of forms—and you may find practically every one of them in Japan today. They are represented here, moreover, not merely as archaeological relics nor as occasional quaint survivals in remote parts of the country, but as living religions, believed in and practiced widely. In any part of Japan one may find the most rudimentary expressions of the religious spirit alongside the most highly developed, and every grade between them.

Keyserling says that the Japanese "excels everyone in the power of religious sensibility," and if one is to judge by the welter of cults and practices and the omnipresence of symbols of worship and faith, his verdict will be accepted. If the experience of one who has been here but three years can be taken as a criterion, it is difficult to go a hundred yards in city or country without observing some representation of religion, some symbol of devotion.

Here, wedged in between these two city buildings, is a tiny red shrine, and before it are offerings of rice or vegetables or flowers to the spirit who dwells there; there beside the mountain path is a strange shaped stone fenced round, and with a *torii* before it, symbol of its sacredness (down at a shrine in the village you may buy a miniature of this stone and

carry it away to assure you of health, wealth, or children). At a turning in almost any lane is an image of Jizo Sama, dressed with layers of pathetic, faded, red and white bibs of dead babies, their little hats on his stone head, offerings to insure his care for them beyond. Here are Kobo Daishi and Tenjin Sama in stone, sometimes crumbling with centuries of exposure, sometimes quite fresh and new, but always heaped about with a pile of pebbles tossed by children—their prayers to the patrons of learning and calligraphy for help in their school work. Look carefully into the back of the shop where you buy your tobacco, and you will see a Kami-dana or Butsudan with an image of Buddha or Kwan-non or the Shinto mirror for Amaterasu Omikami no Mikoto, the sun goddess. Almost every home has its household shrine of this sort; some of them just collect dust; some are used for occasional rites; some have fresh offerings placed before them every day, and are turned to with reverent devotion. "We must say 'Good morning' to the god before we speak to anyone else."

As you go through little villages in the train you may always locate the village shrine and temple from the cluster of great old trees which stands out above all the rest of the village roofs and tree-tops; and again and again at the foot of a hill rising up out of the rice fields quite out in the country, you will see the *torii* or symbolic gateway, and the beginning of a well-worn path disappearing into the dark woods on its winding way up to the hill-top shrine. Let me take you up this narrow, rather fearful canyon in



A BUDDHIST PRIEST

For many years Buddhism—one of the dominant religious forces in Japan today—has been undergoing a steady revival

the mountains. At its head is a little old Buddhist monastery and temple whose very air is charged with legend. Or see from the train yonder bold cliff with the grove of rich green giant cryptomeria trees at its base; in their dimness and quiet another ancient and more lovely temple is a goal for many pilgrims. Even on a certain golf course (there are many about Tokyo) one has to watch carefully as one plays down the seventeenth fairway. In striking contrast to the players is the almost constant procession of pilgrims, which crosses the course at this point on the way to a famous shrine. They are seeking either health or merit, and most of them are old or afflicted, but they go jogging along in their white tunics, their pace bringing forth a rather discouraged tinkle from the brass bells which hang from their belts.

This is Japan, a land where, if we speak of work for one's daily bread, of the family, of patriotism, and of religion, we have touched upon the absorbing interests of the people; and the least of these is not religion. This is everyday Japan and its religion; there is also the Japan of the famous temples and shrines,

and of the great religious festivals and pilgrimages.

THE LOVELIEST and most peaceful spot around Tokyo is the precinct of the Meiji Shrine, where the great Emperor who started Japan on her career as a modern nation is worshiped. Here soldiers and statesmen come to pray to receive something of the spirit of Meiji Tenno, and to express their loyalty to the Empire. The noisiest and most crowded spot in the capital is at the huge Asakusa temple of Kwannon, gracious Bodhisattva of mercy, who is second, probably, to Amida alone in popularity among the Buddhists of Japan. From morning till night the clinking of money thrown into the open chest, the clapping of hands, the murmur of prayers, and the sound of shuffling feet never cease. In the shadow of the temple is the center of cheap amusement in Tokyo. But the most famous Buddhist temples and monasteries, and the oldest, are at Nara and Kyoto, former capitals of the Empire. Whole mountain sides covered with them and cities surrounded by them speak eloquently of the fourteen hundred years of the history of Buddhism in Japan; and when we realize that at one time there were three thousand monasteries on one mountain near the capital, we can appreciate something of the fateful influence Buddhism and its monks have had upon the fortunes of the nation.

Far the most sacred spot in all Japan is that occupied by the Grand Shrine of State Shinto at Ise. Here is preserved the mirror, which, as every school child could tell you, was used by the other gods to persuade Amaterasu, the sun goddess and ancestress of the Imperial line, to come forth from her cave and give light to the world. Here custom requires that the leading statesmen of the nation report their assumption of office and their faithfulness to duty. It should be said that their Shinto mythology is a living force in the life of Japan today, and belief in it is strongly fostered by the military class. It is difficult to say how widely real credence is given to it, but

many intelligent Japanese, even of other religious faiths, who would not say they believe in Amaterasu, still hold that Shintoism and its mythology is vital to the life of the Empire, and necessary to true patriotism.

Of festivals, little can be said. Aside from certain famous local ones, the most picturesque are the semi-annual *matsuri* of the village shrines (Shinto), and the annual festival in honor of the Buddhist saint Nichiren. These one may see in almost every community in Japan. The former is the occasion for a general holiday and much excitement, for the local deity is taken from the shrine in an ark, delicately made and richly decorated, and carried in a strange dance through the streets with shouting and the measured beating of a great drum. The young men of the village carry big arks and the children little ones, Shinto priests going before waving paper wands or fans driving the demons from the village. A priest will come and cleanse your house too, if necessary. The Nichiren festival is in honor of the founder of the latest of the great sects of Japanese Buddhism, and the sect that is probably most aggressive in present-day Japan. Again, it is a sort of dance-parade through the streets to the peculiar rhythm of a drum, adherents carrying paper lanterns on poles, and great branching standards covered with artificial flowers.

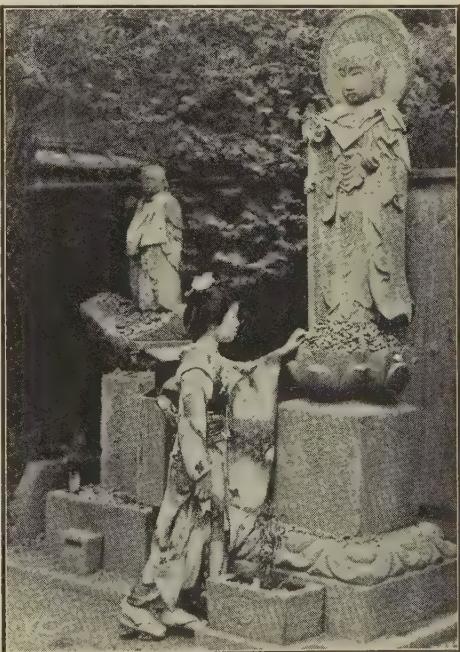
I may mention also one annual pilgrimage which illustrates Shinto nature worship. I have seen in one July day upwards of three thousand white-clad pilgrims, men, women, and children, straggle through the streets of Nikko on their way to the summit of Nantai-zan, a noble, bald, copper-hued peak that rises from the shore of Lake Chuzenji, several miles from Nikko. Early next morning they were to bathe in the lake ("We must purify ourselves, for the mountain is pure"), then pass through the majestic red *torii* on the long climb to the top.

All this, again, is Japan, a land for whose people everything is alive with deity—a land of nature mysticism. The mind of the people is saturated with re-

ligious conceptions; Japan is intensely proud of its history, of its famous places, and of illustrious ancestors, investing them all with religious significance.

IF THE READER is confused by the wealth of detail and by indiscriminate references to Buddhism and Shintoism, that is only natural; I am too. And the more confused a picture the reader gets, the more faithful that picture will probably be to the facts of the present religious situation in Japan. But let us finally try to straighten things out a little bit and observe certain broad trends that seem to be at work in the three dominant, organized religious forces in the country: Buddhism, State Shinto, and sectarian Shinto.

For many years, there has been a deep, steady, and sure revival going on in Japanese Buddhism. Seventy-odd years ago came the Meiji Restoration, the opening of Japan, the beginning of Christian missions, a reemphasis on the indigenous Shinto religion, and a period of per-



JIZO SAMA

A common sight wedged in between city buildings is this shrine before which many worship in search of benefits

THE SPIRIT OF MISSIONS

secution for Buddhism. All these in one way or another, have been good for Buddhism. Especially did the great initial success of Christianity stimulate earnest Buddhists to study and research with regard to their beliefs, to the adoption of new methods of propagation, and to something like a real program of religious education and social service. Here the genius of the Japanese people in adapting foreign things to their own use has figured greatly. Many Buddhist scholars have studied in America, England, and especially Germany, profiting by foreign research into Buddhist origins, and by the study of agnostic or pantheistic philosophies of the West. It may be true that this activity has affected only a comparatively few—the intelligentsia of Buddhism. Buddhist philosophy is one thing; Buddhist religion is quite another. The way that Buddhism has in the past gained its tremendous hold upon the masses in Japan has been by the doctrine of expediency or accommodation; this is a principle whereby the religious needs of men are met in Buddhism in spite of the agnosticism and apparent pessimism of philosophic Buddhism. In this connection there is a tendency in modern Japan which may have an important effect on the future fortunes of Buddhism as a religion. A Japanese friend said to me the other day, "The Japanese of this generation are concerned with the truth about things as they have not been in the past." Perhaps this explains why, in a recent canvass of the students at the Tokyo Imperial University a vast majority indicated that they owned no attachment to any organized religion. At present, Buddhism's hold on the masses is due perhaps to the strength of the family tradition; but with the intense interest and activity at the top which has been going on now for over a generation, that hold may be renewed in a more effectual way than ever in the past.

State Shinto also has shown an in-

creasing vitality in these years of national crisis. In a review written at the end of 1935, a careful writer says, "In its institutional aspects State Shinto was stronger in 1935 than at any other period in its entire modern history." The debate continues as to whether State Shinto is a religion or merely patriotism, but the opinion of those best informed about it strongly inclines to regard it definitely as a religion. It is the official cult of the State, which supports more than one hundred thousand shrines and more than fifteen thousand priests to serve them. In many communities visits to these shrines are compulsory for all school children. In connection with the cult is a very strong and insistent nationalist propaganda, proclaiming the Emperor as the "personal incarnation of Divinity," and the national destiny to spread Nippon's culture and institutions to the whole world. It is urged, and sometimes by Christians, that the Shinto mythology should take the place of the Old Testament in the thought and faith of Japanese Christians.

Among the most interesting religious developments of modern Japan are three off-shoots of Sectarian Shinto; these are Tenri Kyo (Heaven Principle Teaching), Hito no Michi (Way of Man), and Sei Cho no Ie (House of Growing Up). There is not space to do more than to say that they are for the most part somewhat fantastic and naïve combinations of Shinto with Buddhist and Christian (mostly Christian Science) elements, and that they have all been amazingly successful in a period when the rate of acceleration of the Christian movement has been steadily declining. Their significance seems to lie mainly in their indications of the hunger of countless Japanese for something different from their traditional religions, something with more immediate returns in terms of moral stimulus, physical and mental health, courage to face life, and assurance of salvation in the here and now.

*The Rev. G. Warfield Hobbs will broadcast in the next Episcopal Church of the Air,
Sunday, July 18, at ten a.m. D.S.T. Columbia System.*

Spiritual Gains of the Forward Movement

Despite the short period in which seeds of Movement have had in which to germinate and grow, there are some very real achievements

By the Rev. Karl Morgan Block, D.D.

Rector, Church of St. Michael and St. George, St. Louis, Missouri

This is the sixth of a special series of articles on the Forward Movement which THE SPIRIT OF MISSIONS is publishing in coöperation with the General Convention Commission on a Forward Movement. Bishop Cross of Spokane will contribute the next article which will appear in the August issue.

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IT IS NOT easy to evaluate the work of the Forward Movement for two reasons: first, its main emphasis during the triennium has been largely in the realm of the intangibles and the imponderables, the deepening of the religious life of the individual communicant; and, secondly, seed sown so recently takes time to germinate and to come to fruition. Often it takes the steady pressure of long-continued effort to break through indifference, disillusionment, and neglect.

The Forward Movement made vivid one aspect of the ideology of Jesus often discounted in our pragmatic age so largely dominated by the techniques of big business. It took seriously the word of Jesus, "I am the way," and committed itself to the guidance of the Holy Spirit, not knowing specifically whither the Movement would be led. It was more concerned with the direction than with the goal, believing that the important thing is for one to be on the right path and to have the right guide. The goal may lie beyond the stars. The Commission was convinced that the Movement must reach each separate member of the Church because upon the sincerity of his commitment as a true disciple, the full functioning of the Church is predicated. The program of the Movement grew up

from the field. Conscious of their own need, there came from the Church a request for help in stimulating the devotional life. Many had neglected daily Bible reading and prayer. *Forward-day by day* was developed to meet this need. It is a simple, practical aid seeking to redirect the thoughts of each and every communicant to the treasure-house of divine revelation, stimulating him to meditation and inciting him to prayer.

The clergy, disheartened by the pressures of a more than difficult age, an age aggravated by a world-wide depression, have been encouraged and spiritually refreshed. Those who have participated in conferences have forgotten whatever is divisive in the different schools of churchmanship and have come to feel increasingly the fellowship of a common loyalty to our blessed Lord. Groups of priests have met together for conference, prayer, study, and fellowship, and by their own witness have thus been made more useful and devoted pastors. Realizing that the ministry is integral to any revitalization of the Church's life, courses have been offered the clergy emphasizing the spiritual preparation of the priest and directing his mind to a more effective and timely pastoral ministry.

In an effort to avoid over centralization or ecclesiastical bureaucracy, the Commission sought and discovered unsuspected and hitherto unused capacities in an increasing number of clergymen, laymen, and laywomen. Under the modest cloak of anonymity more than a hundred persons have made their contribution to this effort as authors, leaders of conferences, and public speakers. In

fact, the definite policy of the Movement is ever to enlist additional men and women of ability, that the Movement may be transfused with fresh insight and devotion wherever they can be found. To the Women Associates was delegated the chief concern for the cultivation of the prayer life and the stabilization of the family. Recognizing that the family is atomic in human society and that the Christian mother is the key personality therein, groups of women have been meeting throughout the Church to discover afresh the responsibility and privilege of motherhood in recreating the family altar and rededicating this primal unit to a Christ-centered existence.

Facing the challenges of a changing world in which the faith has been subjected to questions perhaps more fundamental than in recent centuries, groups have been encouraged to restudy the Christian thesis and rededicate themselves to the Christian way of life. The seven marks of discipleship have been emphasized as an available rule for all ages, sufficiently simple for a child's understanding and sufficiently comprehensive to cover all aspects of the Christian life. Literature has been made available for the blind, and the publications of the Commission are now passing through translation into many tongues, with notable success, for example, in Japan. Christmas has become increasingly the Feast of the Christ Child through the publication of booklets ably edited and exquisitely illustrated, providing an opportunity for creative work by the little people themselves.

The Great Fifty Days after Easter, hitherto neglected in our worship, have received a proper emphasis, and Whit-sunday has become a great day of affirmation and renewal of baptismal and confirmation vows. Guides are being published periodically dealing with questions of the Church's doctrine, discipline, and worship. Recognizing that interest in missions is a true barometer of the Church's vitality, regional conferences have been held to rediscover for our com-

municants the validity of the missionary motive in terms of present-day life and need. Under the inspiration of the Commission an effort has been made to help Negro pastors by means of regional clergy conferences. In addition the Commission has sought to coöperate with those working on the college campus, and to reach the men in the seminaries, that these strategic areas might be caught in the sweep of a cumulative religious revival.

Conscious of the danger that some are prone to interpret the Forward Movement as a pietistic effort concerned most largely with matters spiritual and therefore discounting the necessary financial needs of the Church, issues of *Forward—day by day* have been dedicated to the conviction that "where your treasure is there will your heart be also," that expression inevitably follows true impression, "that the light that shines farthest shines brightest at home." The principle of sharing is increasingly explicit in the literature. This great effort is doomed to failure if Churchmen do not realize the duty and privilege of supporting the Church's work in sacrificial fashion.

Discounting inevitable waste in distribution and non-use of *Forward—day by day*, the fact that more than five million copies of literature have been purchased begets a spirit of hope. Other communions have found this simple technique of such help that thousands of copies are being ordered by clergy of other Churches. The Church in Canada has instituted a similar effort and Commission members have been invited to speak in the Dominion in furtherance of such an undertaking. Obviously, we have only inoculated the soil. The Forward Movement to be effective must be a long-time program. It must face increasingly the implications of the social gospel and bear heavily upon the principle of Christian stewardship. Just as in religion generally, one gets out of his faith largely what he puts into it, where the clergy are lethargic the Movement correspondingly fails; where enthusiasm undergirds belief, the call to rededication is heard and heeded, and startling results achieved.

The Spirit of Missions

PICTORIAL SECTION



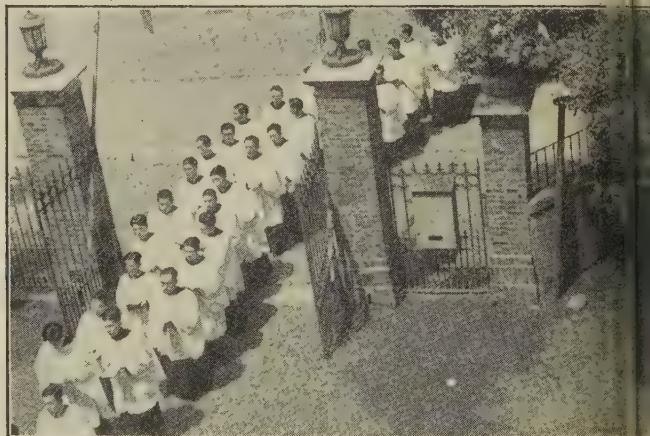
Yamato Valley children celebrate semi-centennial of Church kindergartens in Japan with an anniversary picnic on Christ Church playground, Nara. The Church, a pioneer in this type of work in Japan, now has fifty-seven kindergartens with more than two thousand pupils. All the teaching is carried on by Japanese women trained in Aoba Jo Gakuin, Sendai, and the Kindergarten Training School connected with St. Agnes', Kyoto. The kindergarten is not only a place for children, but is a "latch key" to people's homes. Not infrequently the attendance of a youthful pupil in a kindergarten has proved the means of bringing parents and older members of the family into the Christian fellowship.

Golden Jubilee of Nippon Sei Ko



A great choral Eucharist was the central feature of the Japanese Church's Jubilee. Bishop Tucker who represented the Church in America is third from the left in the above picture of the opening procession. At the right the choristers are entering the Central Theological School grounds on which the special tent church was erected

Conferences on problems of vital concern had a large place on the Jubilee program and were well attended



Exhibits gathered from all parts of the Empire brought together an amazing wealth of early historical material

The Presiding Bishop Ko Kwai, Bishop H semicentennial wi



ai is Great Demonstration for Christ



(Above) Five thousand Churchmen participated in the fiftieth anniversary services in Tokyo, April 28-30. Most of these were Japanese including about 1,500 men and women from the smaller congregations in distant parts of the Empire. There were also about 500 foreigners including the chaplain and passengers of a cruise ship then in port.

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The special tent erected for Jubilee services on the theological school grounds was brilliantly illuminated at night



The Crucifer leading the procession of 250 choristers and six hundred clergy, seminarians, and officials at the Jubilee Eucharist may typify the Japanese Church marching forward vigorously as it enters its second half-century of life.

Beginnings in the Adaptation of Japanese Art



Shrine Architecture as seen in Nara



Christ Church, Nara, adjoining Nara Park with its fine old buildings, adapted Japanese architecture to Christian use, in conformity with Government requirements



The heavy silk brocade dossal curtain in St. Agnes' Church, Kyoto (left), is a beautifully executed example of Japanese art. Rightly guided Japanese craftsmen can make an inspiring contribution to the art of the world

Grace Church, Hikone (above), designed and built by the Rev. P. A. Smith is a fine adaptation of Japanese art and Christian symbolism. This chapel was described in detail in *THE SPIRIT OF MISSIONS* for August, 1932

Christian Architecture in Japan

Mission architect who has designed notable churches in the East and supervised their erection discusses development of a native style

By J. Van Wie Bergamini, A.I.A.

Architect, China Mission since 1920

THE OUTSTANDING ART in all lands has been the erection and decoration of places of worship. Japan is no exception, and in every village one finds picturesque little temples frequently situated in a magnificent environment of grand old trees that add materially to their beauty. These shrines are both Shinto and Buddhist. The first is a continuation of the ancestor worship of the early Japanese, whereas the second came to Japan during the latter part of the sixth century, and brought with it a Chinese form of temple architecture. The Buddhist temple at Horyu-ji, perhaps the oldest wooden structure extant, dates from 607 A.D. The exterior of this temple is a fine example of Chinese architecture, the painted decorations of the interior show a decided Indian influence, and throughout the whole one is conscious of a chasteness that is Greek. From this early temple architecture the Japanese have developed temples that are most impressive. They may have lost the refinement of line of the early buildings, but in its place, have developed a massiveness and ruggedness that gives dignity and power, until in the Chion-in temple at Kyoto, completed 1639 A.D., they have created an interior which in the words of Ralph Adams Cram (if I remember correctly), "almost ranks with the great religious interiors of the world."

To some it seems fitting that this architectural heritage should be the starting point of Christian Church architecture for Japan, but here is a difficulty. To the masses this shrine architecture is so closely associated with Buddhist worship that the Japanese clergy consider it a mistake to adapt it to Christian use.

At Nara, where the mission compound adjoins the beautiful Nara Park with its fine old buildings, the Government required the church and parish hall to be in Japanese style. This was done most attractively by the Rt. Rev. Shirley H. Nichols and a Christian contractor, Oi San. The church with its roof of black tile and a delightful interior of plaster and wood, the latter just rubbed down and left in its natural color, to me is very satisfying. At Hikone is an interesting little chapel designed by the Rev. P. A. Smith. I know of only one or two other churches in the Japanese style, notably a charmingly simple chapel at the Kumamoto Leper Hospital.

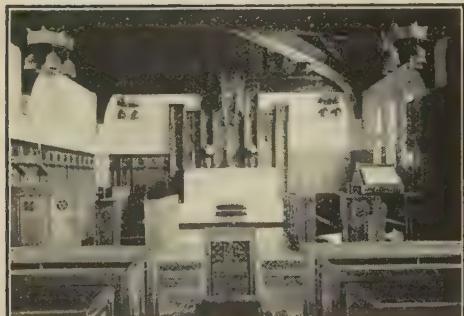
At present Japanese Christians prefer Gothic architecture for their churches. The chapel at St. Margaret's School, Tokyo, is a Romanesque type as this seemed to harmonize best with the school buildings. I understand it meets with approval. Church architecture in Japan is possibly on the eve of a great development. In the art of assimilation the Japanese race has few peers. They have their examples, such as they are, of Western ecclesiastical art and from these they will undoubtedly develop a type of their own.

In a land subject to such severe seismic disturbances the best building construction is a combination of structural steel and reinforced concrete, or less expensive, reinforced concrete without the structural steel. As the exterior facing needs to be securely anchored to the structure, the choice is limited to a facing of tile, cement stucco, or some method of finishing the surface of the concrete. This last method is the least likely to be injured

Some Outstanding Examples of Church Architecture in Tokyo

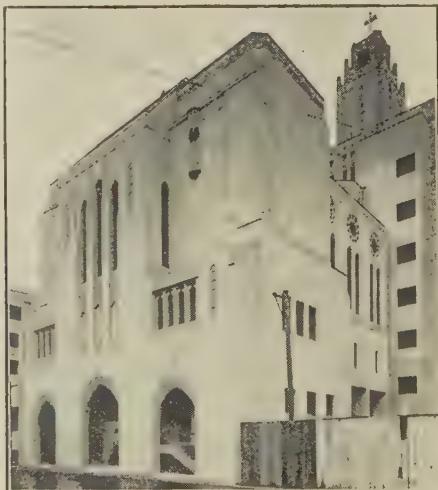
The Romanesque architecture of the chapel of St. Margaret's School (right) has met with general ap-

roval although Japanese Christians at the present time seem to prefer Gothic for church buildings



Holy Trinity Church presented many architectural problems which seem to have been overcome in this lovely interior. Mr. Bergamini was the architect for all the buildings on this page

The exterior of All Saints' Church is finished in concrete. A less expensive building than Holy Trinity it presented fewer problems and has better proportions. Exteriors are concrete



The chapel of St. Luke's Medical Center is finished in stucco to harmonize with the hospital buildings. It has a structural steel frame, securely braced. The vaulting is self-supporting but every stone of the ribs is bolted to the frame

CHRISTIAN ARCHITECTURE IN JAPAN

by earthquakes, and is, perhaps, the most appropriate; but as it is impractical with the methods in use to get good form work, a satisfactory finishing surface to the concrete itself is difficult to obtain. For this reason most of the buildings are finished in stucco, or a washed stucco composed of cement and marble, or other stone chips. The Japanese workmen are extremely skillful with this type of finish.

The exterior surfaces of Holy Trinity and All Saints' Churches, Tokyo, are of concrete ground with a rotary surfacer. The chapels at St. Margaret's School, and St. Luke's Hospital are finished in stucco to harmonize with the adjoining buildings.

To resist successfully earthquakes, buildings cannot be too lofty unless they are well braced. At Holy Trinity Church, Tokyo, we were limited to a rectangular form and a height of sixteen feet to the roof trusses. The trusses too, require a horizontal member to act as both a tie and a brace. Because of the restricted site, and the required seating accommodations, this church is inclined to be too broad for its length and height. At All Saints' Church, a less expensive building, better proportions were possible. At the chapel of St. Margaret's School, the higher walls are braced by the side aisles. St. Luke's Hospital Chapel has a structural steel frame, securely braced, and although the vaulting is self-supporting, every stone of the ribs is securely bolted to a steel frame above the vault and each tile of the vault is tied with copper wires to the cement and steel backing that they may not fall in case they become dislodged by a severe earthquake.

Once the structure of a church is well under way, the finishing is a joy. The country abounds in skillful craftsmen who work diligently to carry out the designer's wishes. The interior pieces and vaulting ribs of St. Luke's Hospital Chapel are of crushed Italian travertine cast in a mold and hone polished before being brought to the building. It is a beautiful piece of workmanship, especially the fan vaulting in the baptistry. Given well-seasoned wood the Japanese are

without superiors in the finishing of it. They handle wood as though they loved it and when it is left with a natural finish, without stain or varnish, their treatment of the material and carving is superb. A dozen men squatting on the *tatami* (matting) of a small shop, each artisan occupying a space four feet square with his many carving tools at his side and each clipping away at his block of wood with such exquisite results that one never visits them without an increasing respect for the race. The workers in metal, including wrought iron grilles, bronze lighting fixtures, and altar brasses, with their tiny wax models for the necessary castings, all in their small workshops, are an inheritance from the days of the beautifully wrought sword guards, armor, and swaggering samurai.

The leaded glass studio is another example of the natural craftsmanship of the people, and the assimilation of a foreign art. Here in a small shop recent graduates of an art school put their striving for form and color to practical use, rolling out the leadings, making necessary paper templates and cutting and leading colored glass imported from Europe or America. The dossal curtain for St. Agnes' Church, Kyoto, is a heavy silk brocade especially woven for the church, in fact the firm that made the brocade went to the shop from which we had ordered the narrow borders in gold and color and made arrangements so that the first firm could themselves do the entire dossal. This, of course, is a native art, and this example is beautifully executed.

With the conditions indicated such as seismic disturbances, materials available, artistic craftsmanship, keen appreciation for the natural texture of materials, and the fact that they are an Oriental race starting with an Occidental form of art, the development of a Christian form of architecture more or less indigenous to Japan is bound to be interesting. But if this development is guided by the innate artistic taste of the race, and a deep spiritual aspiration of the people, it should be an inspiring contribution to the art of the world.

SANCTUARY

Nippon Sei Ko Kwai

Nobody is satisfied with the present condition of the world. We all want to have a better world to come. But in order to bring a better world everyone in the world must be filled with the spirit of our Lord Jesus Christ, and determined to offer the world to God.—TAKAHARU TAKAMATSU.

THANKSGIVING

FOR God's guidance to this Church, particularly in its organization fifty years ago, and for his constant furthering help through the years. For clear evidences of an increasing spirit of self-support and self-government in the Church. For the opening of country districts to the Gospel message.

In the three American dioceses: North Tokyo gives thanks for the dedication of the chapel at St. Luke's Medical Center and the number of people already baptized and confirmed there.

Kyoto is thankful for a layman's personal interest and generosity in bearing all the expenses of a catechist in his home village; for manifest appreciation, even among non-Christians, of character-building achievements in St. Agnes' School; for the skill and devotion of the present staff at St. Barnabas' Hospital; for increased support from local non-Christian sources for the social work at the day nursery and at the Church of the Resurrection.

The Tohoku gives thanks for some advance in the many opportunities for rural work, especially at Isoyama.

INTERCESSIONS

THAT ALL NECESSARY material support for the Church's Mission may be promptly and gladly supplied. That new churches may be erected where needed.

That vacancies in the foreign staff may be filled; especially that a director may be found for St. Luke's International Medical Center and thus free the Bishop of the Tohoku, now acting director, to return to his diocese.

That the deep sense of spiritual need, felt by many in this land today, may have its perfect consummation in full discipleship to the Lord Jesus Christ.

That the content of the Church's teaching and the spirit of its ministry may lift the hearts of hearers above all national boundaries into the clear presence of Him who is Saviour of all.

O THOU, WHO ART the very brightness of the glory of God, and the express image of his Person; cause the bright beams of thy light to call upon those who are seeking the way to God. Grant that they may find thee, the Incarnate Son, and following thee may attain unto the light of life eternal. For the glory of thy Holy Name. Amen.

Women Active in Japanese Church Life

All ten dioceses of the Nippon Sei Ko Kwai have branches of Woman's Auxiliary. Women workers in Formosa and Manchukuo supported

By Enid D. Smith

Wife of the Rev. P. A. Smith, Osaka, Japan

THE WOMAN'S AUXILIARY in Japan dates from the year 1893 when Mrs. A. T. Twing (who was Miss Mary Emery) then honorary secretary of the Woman's Auxiliary in America but formerly its first secretary, visited the Orient to interest the women of China and Japan in the Church's work. But even before her coming, work among women had been started in the larger Japanese centers, Tokyo and Osaka.

In Tokyo, about a year earlier, societies called *Mari no Tomo* (Companions of Mary) had been organized by Mrs. Komiya, a most earnest and efficient lay woman. Mrs. Komiya was a person of strong character and progressive ideas. The first Japanese woman to obtain a primary teacher's license, she taught in the grade schools of Tokyo and later did fine work in St. Margaret's School. Her overpowering passion, however, was for the spread of the Good News. Out of her meager salary of six yen a month, she saved every bit possible and used it to pay her expenses as she went about visiting these societies. If she heard of any group that was lacking in zeal, she would say, "I'll go and set them on fire," and off she would go as soon as her purse permitted. Later on, at her own expense, she twice took the long journey to Formosa to encourage the women there.

In Osaka, each of the three churches had women's societies, developed by Miss Leila Bull, Miss Lisa Lovell, and other early missionary workers. Now, after nearly half a century of service, three Japanese women who were in those very first organizations are still doing active work in the Woman's Auxiliary: Miss

Kashiuchi, the officially retired but actually active Biblewoman at Christ Church; Mrs. Yasutaro Naide, wife of the Bishop of Osaka, and diocesan president; and Miss Utake Hayashi, national president of the Woman's Auxiliary (see THE SPIRIT OF MISSIONS, May, 1936, p. 209; June, 1936, p. 269). So beginnings were made in Tokyo and Osaka. After hearing Mrs. Twing tell of the purpose and work of the American Woman's Auxiliary, it was decided, in both Tokyo and Osaka, to change the existing organizations into a Woman's Auxiliary, and in 1897, both dioceses formally adopted the name, *Nippon Sei Ko Kwai Fujin Dendo Hojo Kwai* (literally, Japanese Holy Catholic Church Ladies' Missionary Aid Society).

Thenceforth the work grew steadily. One by one, other dioceses formed branches until in 1927, with the organization of a unit in Hokkaido, the tale was complete. In Formosa, also, the two oldest Japanese missions long had branches and since 1931 delegates from these two branches, together with those from two more recently organized churches, have attended the regular triennial meeting. Since 1933 there has been a Japanese Woman's Auxiliary in Manchukuo, which now has 150 members in five branches.

Like many another daughter the Japanese Auxiliary, both resembles and is unlike its mother in America.

The Japanese Auxiliary instead of having grown outward from a central organization, developed first as a group of separate diocesan units which were later united into a national body in spite of



LUNCHEON, KYOTO DIOCESAN WOMAN'S AUXILIARY ANNUAL MEETING

This meeting in St. Mary's Church, Kyoto, was of historic importance as for the first time a Japanese woman was elected president of the Kyoto branch. She succeeded Mrs. P. A. Smith the author of the accompanying article

the fact that some of the dioceses were affiliated with different mother Churches, English, Canadian, or American. In 1908, fifteen years after the first beginnings, at the time of the ninth triennial Synod of the Japanese Church, held in Kyoto, a group of Auxiliary members from Osaka and Kyoto decided that it would be a good thing to have an Auxiliary meeting at the time of each General Synod. As a result, when the next Synod met in 1911, delegates from five diocesan branches came together, at the same time and place, and steps were taken to form a national organization.

In the beginning only one-tenth of the funds raised by the various branches was sent to the central treasurer to be used for a common purpose. Later, when it was decided to support a Biblewoman in Formosa, all were urged to double the amount sent in, and, later, this was further increased. But even now less than one-half of what Churchwomen give as members of the Auxiliary is disbursed by the national treasurer in Tokyo. The remainder is given directly by each diocesan branch to its own diocesan pension

or clergy salary funds, to diocesan religious educational work, or to some mission station. In nearly all dioceses, the Auxiliary helps to pay the missionary apportionment. In several cases money is sent to England or America for the Church's world-wide mission. In the three dioceses connected with the Church in America, this takes the form of a contribution to the United Thank Offering.

By far the greatest point of similarity between the mother and the Japanese daughter is that the chief reason for its organization was to help the Church's missionary work. In Japan this work is carried on by a Board of Missions, formed simultaneously in 1887 with the organization of the Church itself. For a short time all the work carried on under its auspices was within the limits of Japan proper, but when Formosa was annexed to Japan in 1895, the Japanese living there were made the chief concern of the Sei Ko Kwai's missionary effort. Lately work for the Japanese in Manchukuo has been added and even Saghalien comes in for a small share. In 1914, three years after the founding of

WOMEN ACTIVE IN JAPANESE CHURCH LIFE

the national organization, the very first special gift of 150 yen was made toward the building of a church in Taihoku, Formosa, and during that same year two Auxiliary representatives were sent to Formosa to visit and to encourage the Christian women there. A few years later the Auxiliary decided to support a woman worker in Taihoku, and in 1927, a second worker was sent to Tainan.

The support of these two workers, the expenses of the Triennial Meeting, and the publication of diocesan reports requires a national budget of 3,555 yen. Needs beyond these requirements are met by special gifts secured by the diocesan branches, as in 1927, when the Triennial Meeting promised six thousand yen for a church lot in Taihoku and one thousand yen toward a church building in Tainan. More recently nearly three thousand yen was given for a rectory in Mukden, Manchukuo, twenty-five hundred yen was given for the purchase of a lot in Dalny, and one thousand yen for a new church building at Taihoku. Last year the women of the Auxiliary throughout Japan gave nearly ten thousand yen for the

Auxiliary budget and special gifts over and above what they contributed as regular members of the Church. This money was raised through monthly dues, from profits on the sale of soap and other articles, by selling aprons, bags, and dresses made by the women themselves, by holding bazaars, and in various other ways, as well as by the use of mite boxes. These are not the faithful little blue friends of the American Auxiliary, but white pyramids called thanksgiving boxes, one of which every member is urged to use.

Until lately very little printed matter has been issued by the Japanese Auxiliary. But the Kyoto branch has for several years made a practice of publishing one pamphlet each year on a subject of general interest such as *The Use of the Thanksgiving Boxes*, *Suggestions for Local Branches*, and *A Woman's Auxiliary Catechism*.

At the last Triennial Meeting a Literature Department was added to the national organization which already has published one tract on the missionary work of the Japanese Church and has



OFFICERS, TOKYO DIOCESAN BRANCH OF THE WOMAN'S AUXILIARY

Included in the group are Mrs. F. Y. Matsui (front row center) president and wife of the Bishop of Tokyo; Mrs. Yakubu Yamaguchi (extreme right) secretary; and Miss Hayashi (second from left) national president of the Woman's Auxiliary

THE SPIRIT OF MISSIONS

in preparation a short history of the Woman's Auxiliary in Japan.

Besides the Triennial Meeting, which comes at the same time and place as the General Synod of the Church, and to which each diocesan branch sends three delegates, each diocesan unit has one or more general meetings every year, including a corporate communion when the year's offerings are presented.

For the past ten years, February second, the Feast of the Purification, has been observed as the anniversary of the founding of the Auxiliary in Japan. Where possible, the local branches meet for a corporate communion, followed by an appropriate address. The offerings received at these meetings have been set aside for the education of a woman worker. This fund now amounts to nearly three thousand yen and in April a young woman teacher was sent to the Ashiya Training School for Women Workers.

This year, as the Japanese Church celebrates its semi-centennial, the Woman's Auxiliary also pauses to look back at its beginnings. More than forty years have passed since it was organized. The Kyoto branch this year has its forty-fourth annual meeting and North Tokyo its forty-seventh. (This is because they include those meetings held before the taking of the name of the W.A.) Local branches number 215 with a total membership, including Manchukuo and Formosa, of 3,300 women.

Some of the early leaders, Mrs. Komiya, Mrs. McKim, Miss Bull, have passed on, but many of those they taught and inspired are carrying on with the same zeal and ability. For many years now all the business of the Auxiliary has been entirely in the hands of Japanese women themselves. The national officers are strong, able leaders. Of the seventy national and diocesan officers, only six are missionaries and two of these hold only honorary positions.

Some are veterans: Miss Kashiuchi, carrying on despite her age; Mrs. Naide, able helpmeet of her husband and president of the Osaka branch; Miss Hayashi, an international figure in the W.C.T.U.,

an indefatigable worker in the cause of purity, one of the founders and a trustee of the Widely Loving Society; and national president of the Auxiliary; Mrs. Kondo, Mrs. Twing's interpreter when she visited Japan and still in active service at the head of the new Friendly Correspondence Department; Miss Kurokawa, long a faithful teacher in St. Margaret's School, Tokyo, and guardian of the funds of the national Auxiliary, who has only lately been compelled to give up her work because of ill health.

Nor are younger leaders lacking: Miss Hatsuko Matsuyama, daughter of one of the men who translated the Bible into Japanese, beloved dormitory matron at St. Agnes' Girls' High School, Kyoto, and in constant demand for inspirational addresses is acting president of the Kyoto branch; Mrs. Maeda, vestrywoman of St. John's Church, Kyoto, president of her local branch, a graduate of St. Agnes' and now representative of the alumnae on the Board of Trustees. This story might go on and on, for every diocese has its leaders and these mentioned here are but a few of those known to me personally. And to this list should be added the names of the scores of faithful women who in their local branches, often in lonely places, keep alive the fire of missionary zeal.

But though there are thus many competent leaders and many members who are well informed and earnest, there are also many in the rank and file who are far from realizing their responsibility and opportunity as Christians, and there is yet much to be done in educating them to missionary needs, in promoting more efficient organization, and in arousing greater zeal in the work. Meanwhile we are thankful for what has been accomplished and the work goes forward; prayers are offered and money is raised and given for God's work; and behind and through it all runs the same great desire to help on the work of carrying the Gospel to others, and to share with others who have not heard it, the joys and blessings that mean so much to all Church women the world over.

The Church's Interest in Social Service

Bishop of Western New York and others at annual conference, May 23-28, in Indianapolis, stress need for coöperation in social work

By the Rev. Almon R. Pepper

Executive Secretary, Department of Christian Social Service

"THE BEST WAY for organized religious and social agencies to coöperate is to coöperate." This practical and necessary challenge was made by the Rt. Rev. Cameron J. Davis, Bishop of Western New York, at the seventeenth Episcopal Social Work Conference in Indianapolis, May 23-28. It was accepted and exemplified by all the conference papers and discussions. Bishop, clergy, and social workers of the Episcopal Church gave ample evidence of their coöperation with the social agencies in their dioceses, parishes, and in general community life. As usual, this conference was held in connection with the National Conference of Social Work which brought social workers from all parts of the country to Indianapolis. Among those registering were representatives from thirty-seven dioceses in the United States and one in Canada.

The Rt. Rev. J. M. Francis, Bishop of Indianapolis, presided at the annual dinner, at which Bishop Davis was the chief speaker. The business meeting was briefly transacted. The nominating committee consisting of Miss Gwynedd D. Owen of Cincinnati, Ohio, the Rev. Walter K. Morley, and the Rev. Thomas Thrasher, presented the following slate of officers for next year's conference:

PRESIDENT—The Rt. Rev. Arthur S. Huston, Bishop of Olympia

VICE-PRESIDENTS—The Rt. Rev. Edward L. Parsons, the Rev. C. Rankin Barnes, and Miss Mary Van Kleeck

EXECUTIVE SECRETARY—The Rev. Almon R. Pepper.

The conference will meet in Seattle, Washington, next year along with the National Conference of Social Work.

Bishop Davis spoke out of his many years of close association with social agencies and his desire that they should work more closely with the churches. He paid tribute to social work by saying:

Social work has in the last few years set up a more distant and a more spiritual objective than the mere betterment of the conditions under which men live, personal or social. Whatever we seek to do in the battle with poverty, a physical disability or handicaps to the abundant life for the individual must depend for their success upon a development and integration of personality. And whatever we seek to do in the reformation of the social system by legislation is done in order that the persons may have better opportunity to develop. In a word, the ultimate objective of social work is personality; that is, to develop the ability of men to adjust themselves successfully and happily to life and to their social relationships. This spiritualizing of objective is the most significant advance in social work in the last twenty-five years. It is here that it takes its place amongst the few great and glorious movements of our age, as a constructive effort to strengthen or even lay the foundations upon which alone a democracy can be built and survive.

Having stated that the ultimate objective of social work was the adjusted personality, Bishop Davis pointed out that in this it was dependent upon religion:

Certainly, if one recognizes that adjustment requires the extroverted mind centered on something outside of and superior to oneself, a criterion and a motivation for morality—higher than self, a lasting love for one's fellows based on the deeper values in human nature, an emotional maturity which will love supremely the things that are most valuable to the race, a belief in the spirituality of the universe as a sure foundation for courageous idealism, a sense of purpose and so of dignity and significance for life, and a hope of immortality to give life its per-

THE SPIRIT OF MISSIONS

spective—and certainly the experience of history and the witness of psychology alike support the statement—then faith in and realization of God are essential.

This note of high religion pervaded the sessions. It showed itself in the paper on What Clergy Want to Know About the Community by the Rev. Joseph F. Fletcher of the Graduate School of Applied Religion, Cincinnati. Mr. Fletcher said that "Christian leadership is at last evolving a realistic and mature criticism of the world and of the conditions under which the Church pursues the task of redemption. . . . The clergy's questions always touch at some point upon the economic and political structure of the community, and the problems of the social system." The paper further stressed the necessity of giving this information and the growth of courses in social service in the seminaries and at the Graduate and Summer Schools in Cincinnati.

Miss Mary S. Brisley, Lecturer in the Department of Pastoral Theology at the General Theological Seminary and former executive of the National Council CMH, presented a paper on What the Clergy Want to Know About the Individual. Miss Brisley stressed the fact that there is a division of function between what the social worker does and what the clergyman does. In the field of social adjustments the priest should understand the philosophy and practice of the social worker. In the field of spiritual adjustments she used the following from Studert Kennedy as a challenge to the clergy:

For the men to whom I owed God's Peace
I put off with a cigarette.

Miss Brisley wants the Church to set up a study clinic for treating spiritual problems; a clinic out of which will come material for study and teaching purposes. Her paper included suggestions for the practical set-up of such a clinic.

This need for study and hard thinking was also emphasized by the Dean of Seabury-Western Theological Seminary, the Rev. Frederick C. Grant, in a scholarly paper on Spiritualizing the Secular. Dr. Grant drew upon history and classic

philosophy and gave as his opinion that "the great task for the Church is to continue the process of remotivation of men's lives, and the great steps in that process are education and cultivation of pure motives through worship and practice." Dean Grant suggests a rethinking and a restatement of the Church's teaching on the social ethic.

We need [he said] an order of prophets, flaming spirits like Savonarola and Amos, gentle spirits like St. Francis, understanding spirits like Lincoln, wise and informed spirits, human and free, but none the less adamant in their conviction and unreserved in their affirmations, to tell us where our dangers lie and wherein our safety is to be found.

The Girls' Friendly Society and the National Council CMH participated in the conference at luncheon meetings. The G.F.S. presented Miss Hilda Smith, Supervisor of Workers' Education, Washington, D. C., who spoke on Educating Young People to Become Thinking Citizens. Mrs. Stephen K. Mahon, the program adviser of G.F.S., presided. "If democracy is to continue," said Miss Smith, "it is necessary that we train young people in the democratic process." She said that this was not simply an academic question for the Church. The events in countries ruled by dictators showed that the very existence of the Churches is involved. In training young people in democratic thought and action, we are training a generation to defend the Church and Christianity.

Two diocesan secretaries of CMH drew upon their experience as social case workers with young people to present papers at the CMH luncheon presided over by Mrs. Stanley M. Rowe of Cincinnati, a vice-president of National CMH. The Problems of Youth were discussed by Miss Gwynedd D. Owen of Southern Ohio. She pointed out that the problems of the adolescent are more complicated today when the period of adolescence is being prolonged. In the face of their many problems large numbers of young people "have lost ambition, are not interested in anything, and have no desire to join any youth group and have only a

negative attitude to life. We need a Youth Consultation Service in our Church and in our various communities to stimulate this group and provide an integrating force."

Miss Genrose Gehri, the executive secretary of CMH in Chicago, read a challenging paper on the Illegitimate Family. This age-old problem can only be met upon an individual basis. CMH through its case work service to young people helps many such families through to a constructive life experience. Miss Gehri's paper presented an outline of the history of the problem and a summary of all the forces and resources necessary to meet it. The paper was an essentially technical presentation based upon careful study of actual cases.

The clergy of the Church have long been leaders in providing chaplain services to prisons and the Rev. Walter K. Morley brought the qualifications for this work up to date. Mr. Morley, now the executive secretary of the Chicago department of social service, previously was

chaplain at the Medium Security Prison, Wallkill, New York. He described the qualifications of personality, training, and experience which are necessary for a chaplain in a modern prison.

The Trends of the Church's Interest in Social Service was the subject of the National Council's Executive Secretary of the Department of Social Service. The whole program of the Church's interest is moving forward. Improved standards of work done, a keener interest in knowing about social forces and a more widespread activity characterize that interest. In all these the conference paid tribute to the late Charles N. Lathrop and the Rev. C. Rankin Barnes for their fine leadership of the Department in the past.

An informal meeting was called of all representatives of diocesan social service departments at which there was an interchange of experiences. On Friday morning the whole Episcopal conference met at All Saints' Cathedral for corporate communion and breakfast.

Tohoku Sunday Schools Give Anniversary Pageant

SENDAI WAS the scene on April 6 of a pageant depicting the story of the Christian missionary enterprise in Japan. It was the day before the annual Synod of the Diocese of the Tohoku, a day devoted entirely to consideration of religious education by the assembled clergy and workers of the diocese. An early celebration of the Holy Communion, a lecture, and discussion of various Sunday school problems occupied the morning, and in the afternoon there was opportunity for the inspection of an exhibit assembled from the Sunday schools. The pageant was the climax of the program, and was included within the framework of an evening missionary service. Miss Dorothy Hittle, supervisor of the Sunday schools of the Tohoku, arranged the program for the day, and, with Japanese assistance, composed and directed the pageant. It was presented in the Synod Hall, the stage of which was transformed into a choir and sanctuary. Bishop Binsted and the Rev. L. S. Maekawa, rector of Christ

Church, Sendai, conducted the service, assisted by a vested choir of children from the Sendai Sunday schools. With great presence and dignity, and with costumes as faithful to history as possible, children acted out the episodes of the pageant as though they were living again the incidents portrayed.

The pageant called The Cross in the Sunrise Kingdom was in five episodes depicting the arrival in Japan of Angelo and Xavier, the testing of an early Christian's faith, the sending by the Shogun of Sendai of the first emissary to Rome, the return of the emissary after his conversion in Spain with messages from the Pope, the coming in secret to the Rev. Channing Moore Williams of the first convert seeking baptism, and the Church's present-day ministry of evangelism, education, and healing.

The offering taken during the singing of the fiftieth anniversary hymn was to equip two new Sunday schools in the Diocese of the Tohoku.

The Forward Movement

THE RT. REV. HENRY W. HOBSON, D.D., *Chairman*
223 West Seventh Street, Cincinnati, Ohio

WHAT ARE THE next steps for us to take in order more fully to serve the purpose of Christ for the world? This was the subject considered at two important conferences on the missionary motive held under the auspices of the Forward Movement in May. The first convened at the Seabury-Western Divinity School in Evanston, Illinois, and the second in Birmingham, Alabama.

Our self-centered conception of the task was recognized as a drag upon the Church's on-going effectiveness to make a Christ-like world. Other causes were felt to be the lack of the vibrant note of personal experience and authority in our presentation of the whole Gospel; the humanitarian appeal leading to a declining emphasis upon the sovereignty of God; the lack of knowledge of our Church's widespread work and the areas of opportunity and need; the lack of unity and fellowship among Christians.

Time was not only spent in carefully diagnosing the causes of our insufficient response to the ever continuing call of Christ, but also in suggesting definite steps for advance. Among these were encouragement of every means of deepening the spiritual life of clergy and people, and especially the retreat movement; frequent conferences on preaching for the clergy along the lines of the experiment now being made in the Diocese of Texas; a fuller knowledge of the facts of missionary work and the changes that are being wrought today in many lands by the proclamation of the Gospel; every sermon a missionary sermon; the formation of a Board of Strategy in the Church which will intensively study the needs of the world in the light of our potential resources, plan the missionary work of the Church with a long view of many years and begin to build our work at home and abroad around a definite

plan; better provision for missionary education.

The importance of attractive missionary material and the development of better courses on missions for the Church school are urged, especially by the Southern group. A concluding statement from Birmingham commends the idea of making missionary work more popular by a limited assignment of projects to particular parishes with opportunity for those who give to meet and know those whose work is benefited.

An excellent score sheet on missions for use at the best attended regular Sunday morning service was discussed and recommended to the Forward Movement for distribution in the Church. This will stimulate interest and help the rector to know how to preach on missions. This score sheet was recently used in a good sized parish in Michigan with somewhat startling results. Out of 198 answers eleven only read a church paper regularly; only forty-eight could name six fields out of this country where the Episcopal Church is engaged in missionary work. Nevertheless there was evident conviction on missionary work and policy as 119 declared that the Churches should unite on their missionary program and 173 said that missionaries should go into all the world and preach the Gospel wherever it is needed.

Another missionary score sheet endorsed by both conferences comes from the Diocese of Pennsylvania. This can be used by anyone interested with individuals or with small groups, and it is intended for those who have some knowledge of the missionary work of the Church and are doing some thinking about it. One, for instance, was used with a dinner group of thirteen. Copies of both score sheets may be obtained from the Forward Movement.

The National Council

Conducts the General Work of the Church between Sessions of the General Convention and is the Board of Directors of The Domestic and Foreign Missionary Society

National Council Plans for Future

ONE OF THE longest and liveliest discussions of the National Council meeting held June 15-17 in Church Missions House, New York, followed a resolution introduced by the Rev. Karl M. Block asking that more opportunity be found to consider underlying policies of the Council's work. There scarcely has been a Council meeting at which this necessity has not been felt. Whether such a review of policy could be done better by members of the Council or by others was debated in detail and the outcome may be seen in the resolution as adopted:

WHEREAS, the Christian Church is confronted with a changing world order, with its new demands and opportunities at home and abroad,

AND WHEREAS, the very health and life of the Church depend upon intelligent support of her missionary enterprise addressed to the needs of our modern age, therefore be it

RESOLVED: that the National Council appoint a committee of five of its members to be known as the Committee on Strategy and Policy to recommend such adjustment of our organization and the time schedule of the meetings of the Council as to provide adequate opportunity for consideration of matters of policy and the delegation of matters of detail to the proper officers, departments, and committees, and

FURTHER RESOLVED: that to obtain an objective view of our policies, strategies, and activities, we recommend to the General Convention the appointment and financing of a committee composed of Bishops, clergy, laymen, and lay women learned in the history and present work of the Church and in the trends of thought and life in our own and other communions and lands (such committee to have in its membership one representative of the National Council to preserve adequate liaison) and to study the policies, strategies, and activities by which the Church's Program at home and abroad should be:

First: Administered from headquarters

Second: Carried on in the field
Third: Promoted and supported.

FURTHER RESOLVED: that this latter committee be requested to hold such joint meetings with the Committee on Strategy and Policy of the National Council and to make such recommendations to the Council during the coming triennium as may be deemed wise and necessary for thorough evaluation and study and for a more intelligent planning and prosecution of the Church's missionary work in all fields.

COUNCIL ORGANIZATION

A THOROUGH review of the administrative plan in the Council's present organization was presented by a committee of which the Bishop of Chicago, the Rt. Rev. George Craig Stewart is chairman. This resolution was adopted:

1. That the National Council recognizes that it is fundamentally an agent of the executive rather than the legislative arm of the Church, and that it is and should be directly under the supervision of the Presiding Bishop.

2. That the Presiding Bishop should be reestablished as President of the National Council with, however, this provision:

That the Presiding Bishop, upon election, surrender diocesan jurisdiction and be provided with facilities to carry out his office.

3. That two vice-presidents of the National Council be created to be elected by Council on recommendation of the Presiding Bishop:

1. First Vice-President in executive charge under the Presiding Bishop of all administration; viz., domestic and foreign missions, religious education, and social service.

2. Second Vice-President in charge of promotion and education.

That under the Second Vice-President there be such divisions of promotional and educational work as upon the recommendation of the Second Vice-President the Council shall determine.

That canonical changes be recommended to effect the above.

THE SPIRIT OF MISSIONS

4. That the National Council recommends to General Convention that the election of members of the National Council be democratized.

5. That quotas be redesignated as shared objectives and be determined as follows:

Mathematically based on current expenses of the six-year period.

Modified by communicant members and strength.

Modified by the giving during the past six years.

Modified by local problems.

6. That the partnership principle be reaffirmed and division of funds be based on the relation between diocesan missionary budget and the quota for the general work of the Church.

That canonical changes be recommended to carry out the above.

7. That consideration be given to the discontinuance of missionary districts in continental United States in order that a more equitable distribution of aid to dioceses be possible in accordance with demonstrated need.

8. That the National Council should in its report to General Convention make clear that our hope for the coming triennium should be for a great promotional and educational effort rather than for a financial campaign.

This action will be presented to General Convention in Joint Session by the President of the Council.

BUDGET 1938-1940

THE REGULAR April meeting of the Council postponed until mid-June enabled the Council to have before it in determining the budget for 1938-1940 to be presented to General Convention the best available information. During the late winter and early spring, officers and members of National Council conferred with Bishops and deputies to General Convention in almost every diocese of the Church on common problems. As a result of these conferences and in the light of other information the Council rescinded its action of last December and adopted the figures \$2,400,000, \$2,500,000, and \$2,600,000 for the budgets of 1938-1940.

Well aware of the serious effect on the Church's work of this small increase for 1938 over 1937, the Council voted unanimously that along with the suggested

itemized budget totalling \$2,400,000 for 1938, to be presented to General Convention, there shall be a statement showing certain large and most urgent needs which cannot be touched by so small an increase; for example: To restore the ten per cent cut in the missionary salaries would require more than \$120,000. Vacancies have been occurring in the mission staff in the past five years only a few of which have been filled; replacements to bring the staff up even to its previous strength would require \$123,000. With repair and building allowances cut down or eliminated over a number of years, a sum of \$17,500 is now needed for repairs to deteriorating mission properties. The sum of \$80,000 should be added to appropriations for institutions in mission fields.

ST. JOHN'S UNIVERSITY, SHANGHAI

FUTURE HISTORIANS of St. John's University, Shanghai, will find 1937 a momentous and gratifying year. After prolonged consideration of many difficulties, Bishop Graves and the Rev. Francis L. H. Pott, president, are now confident that to register St. John's with the Chinese Government will in no way hinder the Christian purpose of the university and will greatly enhance its usefulness and its prestige.

Dr. Pott, now in the United States on furlough was present and outlined the procedure which has been followed in China. Debate on the subject goes back many years but more recently, in 1935, a committee drew up a revised constitution to meet Government requirements and at the same time conserve the Christian character of the institution. With this draft in hand, a distinguished committee interviewed the Chinese Minister of Education. The committee members were W. W. Yen, a former Premier of China, General Chang Chun, former Minister of Foreign Affairs, and Dr. C. T. Wang, now Ambassador to the United States.

The committee, and Dr. Pott in a similar interview, received the assurance of the Ministry of Education on three points: (1) that the Government has no intention of interfering with property

THE NATIONAL COUNCIL

rights; nor (2) any objection to the inclusion of non-obligatory religious classes; and (3) would interpret religious liberty to mean that Christian observances for Christian students should not be interfered with, but should not be compulsory for non-Christians.

Long delay in registering St. John's, Dr. Pott said, has placed its graduates under many disabilities; they are ineligible to hold Government office, for example, and graduates of the medical school have difficulty in being allowed to practice.

The Council read the new constitution, together with statements about many details of management, and, after hearing Dr. Pott, not only approved the steps taken but is sending to China in time for Commencement on June 26 an expression of warm, personal esteem and gratitude for Dr. Pott's long service and of admiration for the high achievements of the university over many years.

Registration is not the only current news, however, for the university has also adopted a definite plan to assume its own full financial support at the end of twenty years, including all salaries of the foreign staff.

MISSIONARY PERSONNEL

SEVERAL MISSIONARIES who have given long years of service are retiring:

The Rev. Emilio Planas y Hernandez of Cuba has been a pioneer, working since 1907 in a hard and discouraging field.

The Rev. James Chappell of Mito, Japan, returns home to England after forty-one years. Also a pioneer, he started work in many places where strong Church centers with resident Japanese clergy have developed.

Miss Marion S. Mitchell of St. Mary's Hall, Shanghai, has taught music since 1903 and has contributed far more to the life of the school and community than can be indicated by that simple statement.

Miss Caroline A. Fullerton, teacher and for many years principal of St. Mary's Hall, Shanghai, has served there since 1910.

Miss Annie J. Lowe of Hankow retires after twenty-seven years as teacher and nurse.

Miss Caroline Schereschewsky of North Tokyo has been a member of the staff for twenty-seven years. As may be inferred from the distinguished name, the third Bishop of Shanghai was her father.

The Rev. John F. Droste, a native of Holland, has been on the Puerto Rico staff since his ordination to the diaconate by Bishop Van Buren in 1908. His New World School is twenty years old.

Miss Caryetta L. Davis has completed thirty years at Callaway, Southwestern Virginia, in a mountain mission.

Deaconess Maria P. Williams, in Southwestern Virginia since 1914, started and developed the work at Dante.

Deaconess Lucile Bickford has worked in and near Mercedes, Texas, since 1916.

Two resignations are those of Miss Elizabeth Chambers, after five years as technician at St. Elizabeth's Hospital, Shanghai, and Miss Deborah Bacon, a nurse, for a year at Hudson Stuck Hospital, Fort Yukon, Alaska.

Appointments made to fill vacancies include:

The Rev. Charles A. Higgins, from St. Stephen's Church, Beckley, West Virginia, graduated this spring from the Virginia Theological Seminary. He goes to Hankow and is the first ordained man appointed to that district since 1930.

The Rev. Leopold Damrosch, from St. Andrew's Church, Newark, New Jersey, is a graduate of Kent, Yale, and the General Theological Seminary. He goes to the Philippine Islands.

Miss Leah M. Waldman, of St. Mark's Church, Frankford, Pennsylvania, a graduate of the Philadelphia Church Training School, becomes assistant housemother at the Children's Home, Ancon, Canal Zone.

Miss Elizabeth Rogers, from St. John's Church, Youngstown, Ohio, a graduate of Ohio State University, is to teach in St. Margaret's School, Tokyo.

Henri Batcheller Pickens, graduating from the Virginia Theological Seminary this spring, comes from St. Paul's Church,

THE SPIRIT OF MISSIONS

Rock Creek, Washington, D. C. Appointed to Anking, China, he will be the first ordained man sent there since 1925.

Miss Elda J. Smith, from St. Paul's Cathedral, Boston, taught in Newfoundland before attending the New York Training School for Deaconesses. She is to do evangelistic work in Anking.

Miss Mabel M. Houle is an English-woman from Hampshire, trained as a nurse in St. George's Hospital, London, with experience there and in Japan. She goes back to Japan as a nurse for St. Barnabas' Hospital, Osaka.

The Rev. Charles Raymond Barnes, hitherto employed in the field by Bishop Carson and serving at Trujillo City, Dominican Republic, was appointed.

Miss Mary Louise Hohn, from St. Andrew's Church, Ann Arbor, Michigan, a graduate of the University of Minnesota with a Master's degree from Columbia, and several years' experience, is to do student work in Oregon.

Miss Alberta Booth, from St. Andrew's Church, Ludlow, Massachusetts, is a graduate of the Framingham Normal School. She has taught in St. Mary's Indian School in South Dakota, and now goes to assist in the work at Callaway, Virginia.

Miss Alice E. Sweet, of Christ Church Cathedral, Hartford, Connecticut, a graduate of the New Britain Normal School with a later degree from the Hartford School of Religious Education and several years' experience in personnel work, is to go in the fall to the Mission of the Good Shepherd at Splashdam, Virginia.

Miss Caroline L. Gillespie, from St. Bartholomew's Church, Hartsville, South Carolina, a graduate of Coker College with a Master's degree from Columbia, has been teaching the county school in a mountain community near Edgemont, Western North Carolina, and is to become a general missionary there.

In connection with vacancies in the mission staff, the Foreign Missions Department presented and the Council adopted a message directed toward recruiting missionaries not only in the near

future but over a longer term of years. It is hoped that the minds of young people now in school or college, not yet trained or qualified for mission service, may be turned toward a consideration of this field. The statement reads:

Bishops in the extra-continental, Latin American, and foreign missionary districts, have asked for replacements as follows: Priests, 28; lay evangelistic workers, 12; doctors, 7; nurses, 13; teachers (men and women), 28; Bishop's secretary, 1; a total of 89. The Department has been able to secure only ten of these replacements. This resolution was adopted:

WHEREAS: There has been in the last five years a serious decrease in the staffs of the overseas missionary districts due to retirement of missionaries and failure to make replacements, owing to economic conditions; and

WHEREAS: The Bishops have asked for the appointment of eighty-nine recruits; and

WHEREAS: The Department of Foreign Missions has been called upon at this meeting to arrange for the retirement of other missionaries on account of age;

RESOLVED: That the National Council calls earnestly upon all the Bishops; other clergy and members of the Church:

1. To encourage the young people of their families and congregations to volunteer for service overseas.

2. To increase their gifts for the missionary work of the Church so that no qualified volunteer will be held back from the field for lack of money to provide training for, sending to, and support in, the mission fields of this Church.

FURTHER RESOLVED: That the National Council hereby calls upon properly qualified and trained young men and women in the Church to consider overseas missionary service as a vocation and records its decision to fill these vacant posts so far as the funds available for this purpose will permit.

FURTHER RESOLVED: That the Department of Foreign Missions recommends that whenever possible teams of speakers visiting dioceses after the General Convention should be given opportunity to present the need for recruits, particularly in seminaries and other educational institutions.

Foreign Missions

JOHN WILSON WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

THE BISHOP OF HONGKONG, the Rt. Rev. R. O. Hall, in a letter dealing with another matter, includes this interesting statement:

I noticed the other day that the Shanghai Diocese had appointed a sub-committee consisting of Dr. W. W. Yen, Dr. C. T. Wang, and General Chang Chun. That would be like an English diocese appointing a sub-committee consisting of Mr. Stanley Baldwin, Lord Halifax, and Mr. Anthony Eden.

1 1 1

WHEN, ON THE morning of May 12, King George VI walked through Westminster Abbey to be crowned, he passed the tomb of David Livingstone, beneath the pavement in the nave. A tablet set into the floor bears this inscription:

Brought by Faithful Hands
Over Land and Sea
Here Rests

DAVID LIVINGSTONE

Missionary, Traveler, Philanthropist
Born March 19, 1813
At Blantyre, Lanarkshire
Died May 4, 1873
At Chitambo's Village, Ilala

For thirty years his life was spent in an unwearyed effort to evangelize the native races, to explore the undiscovered secrets, and abolish the desolating slave-trade of Central Africa, and where, with his last words he wrote:

"All I can say in my solitude is, may Heaven's rich blessing come down on every one—American, English, Turk, who will help to heal this open sore of the world."

Other Sheep I Have, Which Are Not Of This Fold; Them Also I Must Bring, And They Shall Hear My Voice.

The standard life of Livingstone is that by W. G. Blaikie. It is a book that should be read by each new generation of those who desire to be well-informed members of the Christian Church. It may be borrowed from Church Missions House Library.

IN ALL MATTERS that are essential to its life and work, the Church in China still forges ahead as a vigorous national branch of the Anglican Communion. Of its nineteen Bishops, seven are Chinese and twelve are foreign. Its Chinese clergy number 272; its foreign clergy, eighty-two. On its mission staff there are seventy-six Chinese physicians as compared with thirty-nine foreigners. Its Chinese teachers number 962 as compared with ninety-six foreign teachers. The total Christian constituency is 78,616. The Sunday school pupils number 28,023. There are 919 churches and preaching halls. For the year 1936 the offerings totaled \$170,919 (C.C.). During the past sixteen years, these offerings have doubled.

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EVERY MISSIONARY BISHOP urges the people of his diocese to increase their offerings for the support of their own spiritual ministrations in order that money thus set free from the appropriation schedule may be used to extend the Church into areas where our Lord is not known. It is discouraging for him to find that the favorable response of his people is met by decreased gifts from the Church in the United States. That has been the experience of Bishop Nichols of Kyoto, Japan. This is what he says about it:

In my appeal to the churches for increase of contributions, from the beginning of my episcopate, in 1926, I have based the appeal on the need for extension of the Church's work. In the early stages of the appeal, with the best of intentions, I stated that while the Church in America cannot and should not be counted upon to provide more and more funds for expansion of the work, she does wish to continue her aid undiminished until the Japanese Church can press forward with the work. I begged them, therefore, to increase their giving, estimating that the expansion of the work would be in direct proportion to the in-

THE SPIRIT OF MISSIONS

crease of their gifts. They responded to the appeal. But simultaneously the aid from America began to fall off, and diminished progressively for ten years until the end of 1936. These losses were far larger than the increases on the part of the Japanese Church, in terms of money. But one can truly say that it is only because of the increased giving by the Japanese Christians that through these years of progressively reduced budgets, we have been able to maintain, though precariously, the whole of the Church's work.

* * *

ARE THERE ANY young unmarried priests in this country who want to tackle a tough task overseas? So far as the physical side of it is concerned, Bishop Mosher puts it thus:

Please remember that when you were traveling around in places in the Philippines you were escorted by experienced missionaries who knew of your coming in advance and prepared the way for you from the beginning to the end of your trip. You had nothing to do with trains, automobiles, ponies, cargadores, and even with getting the Department of Public Works to put into condition the road-builders' camps where you might stay nights. Also, you

were taking the trip once instead of every month in the year when the rains did not make the trails impassable.

Clifford Nobes is the youngest of all our clergy and a pretty big, husky fellow. He has done some wonderful work on the trail since he has been in Sagada, and yet although he is only thirty years old now he has been knocked out several times by the roughness of the work he was forced to do. Men of forty-five, fifty, and fifty-five similarly cannot do that work.

Please believe that when we say we need younger men to carry the bulk of the out-station work we are speaking from an intimate experience and there can be no question that what we say is right.

The Rev. Clifford E. Barry Nobes to whom Bishop Mosher refers left the Philippines on furlough early in May. A few days later a cable reached us that he was laid up in a hospital in Penang with an undiagnosed malady. That involved some quick work on the part of our Treasurer in Manila. With characteristic efficiency she assured Mr. Nobes by cable that the mission would care for him and notified the hospital to give him all possible consideration.

With Our Missionaries

BRAZIL

The Rev. and Mrs. A. N. Roberts and children sailed June 5 from New York on the *Pan America*, after regular furlough.

CHINA—ANKING

Miss Lucy M. Burgin sailed June 4 from Shanghai on the *Chichibu Maru* on regular furlough.

CHINA—HANKOW

The Rev. and Mrs. C. L. Pickens and family sailed April 23 from Shanghai on the *Potsdam* for Genoa, en route to the United States on regular furlough.

The Rev. Robert E. Wood arrived May 11 in San Francisco on the *Tatsuta Maru*, on regular furlough.

CHINA—SHANGHAI

Mr. and Mrs. M. P. Walker sailed May 22 from Shanghai on the *President Lincoln*, and arrived June 8 in San Francisco on regular furlough.

The Rev. Cameron F. MacRae sailed May 30 from Shanghai on the *Empress of Russia*, on regular furlough.

The Rev. and Mrs. Francis A. Cox sailed June 14 from Shanghai on the *Empress of Japan*, on regular furlough.

HATTI

Sister Cora Margaret sailed May 5 from Port au Prince for the United States.

LIBERIA

Miss Olive Meacham sailed May 13 from Hamburg on the *Deutschland* and arrived May 21 in New York.

JAPAN—KYOTO

Miss Thora Johnson sailed May 3 from Kobe on the *Heian Maru*, and arrived May 17 in Seattle, on regular furlough.

Miss Helen J. Disbrow arrived May 11 in San Francisco on the *Tatsuta Maru*, on furlough.

JAPAN—NORTH TOKYO

Miss Christine M. Nuno sailed May 20 from New York on the *President Cleveland*, after extended leave.

Miss Louisa H. Boyd sailed June 12 from Yokohama on the *President Jackson*, and arrived June 23 in Seattle, on regular furlough.

JAPAN—THE TOHOKU

Miss Gladys V. Gray sailed May 8 from Los Angeles on the *President Wilson*, returning after regular furlough.

PHILIPPINE ISLANDS

The Rt. Rev. and Mrs. G. F. Mosher sailed May 10 from Manila on the *Empress of Canada*, and arrived June 2 in Vancouver, to attend General Convention.

The Rev. and Mrs. Sydney Waddington and baby sailed April 10 from Manila, on the *President Jackson*, and arrived April 28 in Seattle on regular furlough.

Domestic Missions

THE RT. REV. FREDERICK B. BARTLETT, D.D., *Executive Secretary*

Bishop Atwill Looks at North Dakota

THE RT. REV. DOUGLASS H. ATWILL, Missionary Bishop of North Dakota, has lost no time in getting acquainted with his see. He writes:

In the three-and-a-half months in which I have been in North Dakota, I have been to all corners of the State and, with one or two exceptions, have visited every field where the Church's work is active. I have traveled by train more than ten thousand miles and about two thousand miles by automobile. I am just home from an extremely interesting tour of our scattered people living in the western part of the State. In company with Miss Agnes Hickson and the Rev. Arthur L. Parcells, a visit was made north from Medora about forty miles to persons living on ranches, and then south from Medora down through the Bad Lands part way, and then through the prairies, stopping at the ranches of Church people who live along the route. I came home feeling very definitely the worthwhileness of the work which Miss Hickson is doing in ministering to our isolated Church people throughout the State, and with a deep gratitude in my heart for the loyalty and affection which so many of these people living at remote distances from any Church center retain for the Church. . . .

I have matched my snow-bound experience down in the Oakes field with a stuck-in-the-mud experience in the Bad Lands. The Ven. T. A. Simpson and I left Fort Yates at five o'clock one morning to catch a train out of Mandan for Fargo. We got fifteen miles from Fort Yates in the middle of a desolate uninhabited country when we skidded off the road and were stuck fast in the ditch. Nothing to do except start walking the fifteen miles back to Fort Yates carrying our heavy bags. After we had walked six miles through the gumbo we were picked up by a passing autoist who took us the rest of the way into Fort Yates, where they sent a truck to pull our car out of the mud. Again I take my hat off to the hardihood and endurance of these men who have spent many years missionarizing in North Dakota and who take such experiences simply as a part of the day's job. . . .

The many friends of the Rev. Alexander Macbeth, who are deeply concerned about his illness, will be happy to know that he is now convalescent. Mr. Macbeth was taken seriously ill on Easter Eve and had to un-

dergo a serious operation, which confined him to the hospital for several weeks. He was able to take his place in the chancel for the first time on May 9, when I made my visit there, but was not yet strong enough to take part in the service. It was an interesting class which I confirmed on that Sunday. There were ten in the class, all but one coming from great distances. The longest distance traveled for the confirmation by one of the class was ninety-six miles, and the mileage traveled by all the members of the class totaled 436 miles.

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"DURING THE PAST year," writes Bishop Mitchell, "the Mexican work in Arizona has gone steadily forward. Last fall a business man in Prescott, who is a Lutheran, but who knew we were making a success of the work among Mexicans, gave us a valuable piece of property in Phoenix. At the present low price of land it has been appraised at eleven thousand dollars. It is situated in one of the worst Mexican slums in Phoenix. One of the conditions of the gift was that we should operate it as a recreation center. Trinity Cathedral assumed responsibility for it; it is under the direction of the newly organized Cathedral Settlement Association, and there is a seven-day-a-week program for every member of the family.

"The work among the white people generally has gone ahead during the year. I attribute this, in part, to the clergy, and, in part, to the Forward Movement. Teams representing the Forward Movement have visited every congregation in Arizona. The wife of the chairman of the district committee designed a very simple but effective cut-out altar, selling for ten cents, and the emphasis the past year has been on an altar in every home. Some one thousand of these altars have been distributed, and when it is remembered that we have fewer than 1,700 families, it will be seen how successful this movement has been."

Religious Education

THE REV. D. A. MCGREGOR, PH.D., *Executive Secretary*

Rural Life Around the World

RURAL LIFE in America is one of the themes for mission study during 1937-1938. The Church school Lenten study in 1938 will consider a larger aspect of this subject—Rural Life Around the World.

The materials available for use in Church schools will be much the same as those prepared during the past two years. A Leader's Guide will present material for six sessions with both the young children and the older group. Detailed suggestions will be given for each session of the kindergarten and primary children. A set of six connected short stories will be provided for use with the older group; appropriate activities and discussion will be suggested for use with each story so that there will be sufficient material for a full class session on each of the six Sundays. The stories may also be adapted for use with the younger children. The Leader's Guide, also, will contain suggestions for general activities in connection with the Lenten Offering and special features to be incorporated in the regular Church school service of worship. A special service will again be available for use in the Church school. There will also be a poster. One new feature will be a leaflet containing suggestions for stimulating interest in the offering itself.

Schools in an ever increasing number are incorporating the Lenten study into the regular curriculum. In this way fresh missionary education is carried on for a period of six weeks each year. In cases where the series of lesson materials used by the school provides missionary courses for a full year, the Lenten material is used as one of the regular units; it does not interfere at all with the progress of the course. The Lenten material is planned largely with this end in view.

For schools whose leaders desire to use material in addition to that regularly pro-

vided there are the texts of the Missionary Education Movement (available through Church Missions House Book Store). These, of course, deal with the subject in a general way; they do not give information about what our Church is doing in the fields studied. But they do give good background material. A list of available materials may be had upon request to the Department.

In all missionary education opportunities should be provided for definite expression of interests. The Lenten Offering itself does this in some measure but it has the drawback of being too general. In order to make it possible for leaders to suggest appealing objects a mimeographed list of missionary enterprises has been prepared. For example, a certain class of boys uses this list. They choose to raise money to feed Bishop Bentley's dog team in Alaska. They get an empty can which had contained dog food and use it for their bank. When they put their Lenten Offering into that bank Sunday after Sunday they feel that they are doing something very real. They can think of themselves as making it possible for Bishop Bentley to take his trips over the snow. This is one very good way to increase interest in the offering and to make it very real to the boys and girls.

The Lenten Offering gives the Church school an excellent opportunity to arouse interest in missionary work. The materials provided by the Department make it possible for parishes to take full advantage of the opportunity.—V. McM.

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EDUCATIONAL LEADERS will be pleased to learn that a reasonably priced outline map of the world, size thirty inches by forty inches, with the names of the countries only, may be secured from the Book Store, 281 Fourth Avenue, New York, N. Y., for twenty-five cents.

The Woman's Auxiliary

GRACE LINDLEY, LITT.D., *Executive Secretary*

Health Week at the Bishop Tuttle School

THE BISHOP TUTTLE SCHOOL, a Church training school for workers in religious education and social service, situated on the campus of St. Augustine's College, Raleigh, North Carolina, recently sponsored a Health Week Program in connection with its social service work. This program was a part of the National Negro Health Week observance.

The National Negro Health Week program began on Sunday with sermons and short talks in the Raleigh churches by ministers and physicians. On Monday the program was continued by a parent-teacher community meeting held at one of the public schools and a radio address on Tuberculosis: A Community Problem by the county health officer. During the remainder of the week a community parent-teacher meeting was held each evening in either a city school or some strategically located county school. Well-baby clinics were held at St. Agnes' Hospital and other hospitals in the county. A children's party was held on one afternoon.

In all these enterprises the students of the Bishop Tuttle School took their part. One of their special contributions was a series of health plays and talks at various county schools. The Mother's Club, an active organization of the Tuttle School Community Center, just off the campus of St. Augustine's College, and the Missionary Society of St. Paul's Church, sponsored neighborhood clean-up projects and themselves inspected the various projects.

Prizes were given for the best health posters submitted by Negro school children of Raleigh. A radio address, Recreation, a Health Builder, was given by the director of national recreational activities for Negroes.

On the second Sunday there were further addresses in Raleigh churches by ministers and physicians on the subject of

health. The week's observance was formally closed with a radio address by Dr. Walter Hughes of the State Health Department.

The sponsoring of this project by the Bishop Tuttle School students, and particularly the many different groups and individuals throughout the city drawn into the project by the students, shows the place Tuttle School with its Community Center holds in the community in which it is situated. It is an excellent example of the way in which the Church, through its various agencies, should be in close and understanding touch with the life of the community of which it is a part.

ON APRIL ELEVENTH the United Thank Offering was presented for the first time at a Sunday morning service at St. Bartholomew's Church, New York.

The rector, the Rev. G. P. T. Sargent, also a member of the National Council, explained the presentation service in the parish paper, *The Message*. Among other suggestions in regard to the United Thank Offering, Dr. Sargent said:

At the service this morning the women of the parish will present their United Thank Offering. In place of the vestrymen the members of the Junior Woman's Auxiliary of the parish will receive the offering; this, in turn, will be presented at the diocesan meeting in the Cathedral of St. John the Divine. At the General Convention next October, the offering of the whole Church will be presented; the amount thus received will govern the work to be done for the next three years by women workers—doctors, nurses, and teachers—who are trained and maintained by this offering.

The purpose of the United Thank Offering is to help spread Christ's Kingdom at home and abroad. The U.T.O. is made possible because of the interest of the women of the Church, expressed through thank offerings which connect their everyday life with God's great purpose for the world. It is an avenue of expression open to every woman and girl in the Church.

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IN HIS HOLY TEMPLE

Services of Worship for the Church School

By Ruth Irwin Rex

Because it appears impossible to develop a single service for children which will bear weekly repetition, it seems best to use several services in the course of a Church school year, suiting the special emphasis of each to the season of the Church year. In this way the children may learn and appreciate the value of meaningful repetition without having it degenerate into wearisome monotony.

This book of services of worship for the Church school therefore provides five services for the Primary department and four for the older children. For the latter there is also a section containing a suggested plan for teaching the children during Lent about the services of Morning Prayer and Holy Communion.

For the Primary department the services are: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, A Service for Missions; No. 4, A Service of Thanksgiving for the Church; No. 5, A Service of Thanksgiving for God's World. For the Junior and Senior departments: No. 1, A Service of Thanksgiving; No. 2, A Service of Preparation; No. 3, Thy Kingdom Come; No. 4, A Service of Praise.

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